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HERE AND ON THE WAY

OUR COVER this month pictures Jackie Robinson of the Montreal Royals, the first Negro to break into organized baseball. Robinson's performance to date has been brilliant. The Newark, N. J., *News*, issue of April 19, comments:

"Mayor Hague opened Jersey City's 1946 baseball season with all his typical fol-de-rol flourish before 25,000 constituents in neat, bunting-draped Roosevelt stadium yesterday [April 18], but a young Negro ball player named Jackie Robinson stole the show!

"Making modern diamond history with this debut for his race in organized baseball, Robinson performed prodigious feats as he led last year's flag-winning Dodger farm club from Montreal to a 14-1 triumph."

JAMES FARMER (co-author of "Jim Crow Rents a Pew," page 170), a graduate of Wiley college, Texas, and Howard university, is well qualified to write on racism in the churches. From 1937 to 1941 he was a member of the executive committee of the National Council of Methodist Youth; from 1938 to 1940 he was vice-chairman of the Christian Youth Council of North America; and from 1941 to 1945 he served as race relations secretary of the Fellowship of Reconciliation.

He was one of the founders of the Committee of Racial Equality (CORE), and from 1943 to 1945 he served as chairman of the National Congress of Racial Equality. He is also a member of the national executive board of the Workers Defense League.

As a lecturer, to which he devotes much of his time, Mr. Farmer has spoken in 47 of the 48 states. He does free lance writing and has recently completed a book on religion and racism to be published in the near future under the title *Spire and Color*.

WILL THOMAS ("Hill to Climb," page 173) lives in Los Angeles, California. The Rev. David LeRoy Ferguson ("Resthaven Home," page 175) lives in Roxbury, Massachusetts. He contributed the piece, "Bruce Leseine: the Lobsterman," to our March, 1945, issue.

JOSEPH W. WOODS, who writes on Horace Pippin, page 178, is a reporter and feature writer for the Philadelphia *Afro-American*. Howard Baer, who reviews *While You Were Gone*, page 186, was formerly a medical officer in the Navy attached to the U. S. S. Alpine. He is now living in San Luis Potosí, Mexico, putting the finishing touches to his novel.

HAROLD PREECE, co-author of the recently published *Dew on Jordan*, has some valuable information in a piece on the Ku Klux Klan slated for July.

WE ALSO expect to present Hilyard R. Robinson's "An African Republic Approaches its Centennial," a study of Liberia.

TENTATIVELY scheduled for forthcoming issues are:

- ★ **George Padmore on trusteeships as the new imperialism**
- ★ **Frank Dix on the Negro and the Boy Scouts of America**
- ★ **Richard Pattee on the new imperialism in Haiti**
- ★ **Edward Wahl on the New Jersey FEPC.**

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College and School News

Arthur H. Clay, Jr.

Arthur Clay, Jr., a senior at the Sumner High School, St. Louis, Mo., was winner in the annual poster contest for high school students sponsored by the St. Louis Chamber of Commerce. Clay's poster was selected from more than 100 entries by an all-white jury and will be the official poster of the chamber's 1947 clean-up campaign.

WAYNE UNIVERSITY, Detroit, Michigan, will hold its first annual workshop on problems in intergroup relations in teacher education from June 24 to August 2.

In summarizing the recent workshop conference on family life and home economics education in HAMPTON INSTITUTE's future program, President Ralph P. Bridgman said that the conference findings are that "human relations matter most for individual success and the future of our democracy."

LINCOLN UNIVERSITY (Mo.) observed the thirty-second anniversary of Negro health week in April with Dr. W. A. Younge of St. Louis, Dr. Connie R. Yerwood of Austin, Texas, and Dr. W. A. Madison of Marshall, Mo., as principal speakers.

Louis E. Fry, 17-year-old Lincoln high-school senior, won a certificate of merit in the annual scholarship competition held by the National Administrative Board for Pepsi Cola scholarships. The award was won in a competition involving over 27,000 seniors from 8,500 high school throughout the United States.

On April 25 a round table discussion designed to focus attention upon the news and editorial policies of Negro weeklies was held on the university campus under the auspices of the School of Journalism.

Participants in the discussion were P. L. Prattis, executive editor of the Pittsburgh *Courier;* Almena Davis, editor of the Los Angeles *Tribune* and

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1945 Wendell Willkie award winner; Dr. Curtis D. MacDougall, president of the American Association of Teachers of Journalism; and Edgar Rouzeau, reporter, New York *Herald-Tribune*.

A recent speaker at the university was Dr. Arthur H. Compton, renowned physicist and chancellor of Washington university, and former director of the Chicago Metallurgical laboratories in experiments leading to the production of the atomic bomb. Dr. Compton discussed "Atoms in the Future."

Donald Grant, guest lecturer of the Institute of International Education, was a recent speaker at Spelman College.

Founder's day speaker at the college on April 11 was Dr. Jackson Davis, associate director of the General Education Board.

Religious emphasis week at Morehouse College closed on April 19 with a panel discussion on Christianity and a new world brotherhood.

Thirty-nine students at the college were cited by the dean's office for high scholastic achievement: Nineteen freshmen, eight sophomores, six juniors, five seniors, and one unclassified.

Three new trustees have been added to the board of trustees of Atlanta University. They are Dr. Goodrich White, president of Emory university, Georgia; Bishop William A. Fountain, of the AME church, Georgia; and Lawrence MacGregor, president of the Summit National Bank, Summit, N. J.

The following are recent events at the university: an exhibition of handwrought costume jewelry, in primitive design, created by Miss Winifred Mason of New York City; an address by Dr. L. D. Reddick, curator of the Schomburg collection, New York City, on the poor role of Negro institutions in lessening race prejudice by education; an address by Dr. Eric Williams of Howard university on the nature of the proposed West Indian university; and a concert by the four musical organiaztions of the university system.

Six New York artists won awards in the fifth annual exhibition of paintings, sculpture and prints by Negro artists. They are Charles White, a two-time winner, $300; Edward B. Alfred, $25; Joseph Delaney, $250; Ellis Wilson, a Guggenheim Fellow, 1944-46, $150; Richmond Barthé, $250; Elizabeth Catlett, $100; and Roy de Carava, $10.

Other awards went to the following: Leonard Cooper of Salinas, Calif., $125; Franklin M. Shands of Oxford, Ohio, $75; and Wilmer Jennings of Providence, R. I., $15.

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Read The Crisis

President F. D. Patterson of TUSKEGEE INSTITUTE announces the appointment of two new directors to the George Washington Carver Foundation. They are Thomas D. Russell, industrialist of Alexander City, and Haygood Peterson, state defense council director.

R. A. Mundy, head of the division of poultry at the institute and now on leave for study at Massachusetts State college, has been elected to full membership in Sigma XI, national honorary society whose object is to encourage original investigation in pure and applied science.

Theme of the two-day meeting of the southern region of the national sorority of Phi Delta Kappa, held at the institute on April 20-21, was "The Teacher, a Builder of Character."

Theme of the seventeenth annual festival of music and art held at FISK UNIVERSITY April 25-27 was contact of peoples and cultures. Among the features were exhibits of Rockwell Kent's drawings and lithographs, the Fisk Jubilee Singers, art lectures, a modern dance program, and student presentation of Mozart's opera *The Marriage of Figaro*.

Among the lecturers and seminar leaders were J. Max Bond, director of Haitian-American education commission; Dr. Belle Boone Beard, visiting professor of sociology at Vanderbilt; Dr. Julio de la Fuente, ethnologist of the National Museum of Anthropology and History, Mexico City; Dr. Fred L. Brownless, executive secretary of the American Missionary Association; Dr. Edward N. Palmer, assistant professor of sociology at Fisk; Dr. Ina Corinne Brown, professor of sociology at Scarritt college; and Dr. Mark Hanna Watkins, professor of sociology and anthropology at Fisk.

The third annual Institute of Race Relations of the American Missionary Association will convene at Fisk for a three-week period from July 1 to July 20.

A distinguished group of top national figures from the fields of government, religion, social service, education, the press and radio, and industry and labor will constitute the Institute's leadership.

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interracial committees, youth leaders, advanced students and other interested persons.

Application for membership may be addressed to Charles S. Johnson, Director, Institute of Race Relations, Fisk University, Nashville 8, Tennessee.

A panel discussion on Russia, led by Winston Cram of the Nashville *Tennessean* and Dr. St. Elmo Brady of the Fisk faculty, was held at the college on April 14.

The Fisk university chapter of Alpha Kappa Delta, national honorary sociological fraternity, was inaugurated at the college on March 22. Dr. L. L. Bernard, president of the fraternity, represented the national organization.

Fifty-fourth annual founder's day at FLORIDA NORMAL AND INDUSTRIAL COLLEGE was observed on April 25, with Dr. M. C. Allen, officer of the National Baptist Convention, as chief speaker.

Annual musical contest sponsored by the college was held April 19-20 under direction of the festival chairman LeRoy B. Allen. Awards were made to eight-voice choruses, quartettes, trio ensembles, and soloists.

The school introduced an innovation this year when it merged religious emphasis week and the week of prayer.

VIRGINIA STATE COLLEGE will hold its fourth summer school for ministers for a six-weeks period from June 17 to July 26 inclusive. The school is sponsored by the conference of Virginia Negro colleges on rural life, composed of Bishop Payne Divinity School, Hampton Institute, St. Paul Polytechnic Institute, Virginia State College, Virginia Theological Seminary and College, and Virginia Union University. There will be two periods of three weeks each: June 17 to July 5, and July 8 to July 26.

HOWARD UNIVERSITY presented its second annual festival of fine arts May 1-4. Among featured participants were Dr. Frank Roos, Olin Downes, Thornton Wilder, and Asadata Dafora.

Contributions to the building fund of the VIRGINIA ASSOCIATION FOR EDUCATION had reached a total of nearly $3,000 by the middle of March, according to a report reelased by its executive secretary, J. Rupert Picott.

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Chancellor Harry Woodburn Chase of NEW YORK UNIVERSITY has announced that Dr. Ira De A. Reid, chairman of the department of sociology at Atlanta University, has been appointed as the first incumbent of a visiting professorship on Negro culture and education at the New York University School of Education.

Army day was celebrated at WEST VIRGINIA STATE COLLEGE on April 5. Colonel Julian G. Hearne, commanding officer of the West Virginia Military Area, was the principal speaker.

The college offered "The Races of Mankind Exhibit" on April 5 on the second floor corridor of the administration building.

Forty-second regular convention of The American Teachers Association will be held at NORTH CAROLINA COLLEGE FOR NEGROES July 23-25.

The ALABAMA STATE TEACHERS COLLEGE was advanced to class an accreditation by the Southern Association of Colleges and Secondary Schools at its recent meeting in Memphis, Tennessee.

The rural ministers institute, sponsored jointly by STORER COLLEGE and the Home Missions Council of North America, on the college campus July 8-19. A scholarship of five dollars a week is being offered to each of the first fifty ministers who apply.

Last Call
for
GRADUATES

There is still time to get pictures and information about 1946 college graduates into the August issue. All photographs and material must be in THE CRISIS office, 20 W. 40th St., New York 18, New York, on or before June 30.

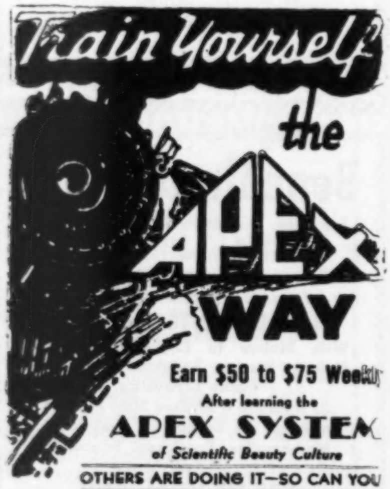
More than 25 acres of ground have been purchased by the REAVER SCHOOL OF CHIROPRACTIC, Dayton, Ohio, on the outskirts of suburban Dayton for the fuller development of the school. Ground has been broken for the erection of additional buildings to house the increased enrollment. Both white and Negro students are enrolled at Reaver and the classes are mixed. Reaver is the only school of chiropractic admitting Negroes.

The tenth grade at DOWINGTOWN had the distinction of having more students on the personality honor roll at the end of the third quarter than all other classes combined.

Commencement exercises of DELAWARE STATE COLLEGE were held June 3.

Philippa Duke Schuyler, brilliant young composer, was presented at the college in a recital in May.

Seventy-ninth commencement exercises were held at JOHNSON C. SMITH UNIVERSITY on May 20, with Norman Thomas as the principal speaker.



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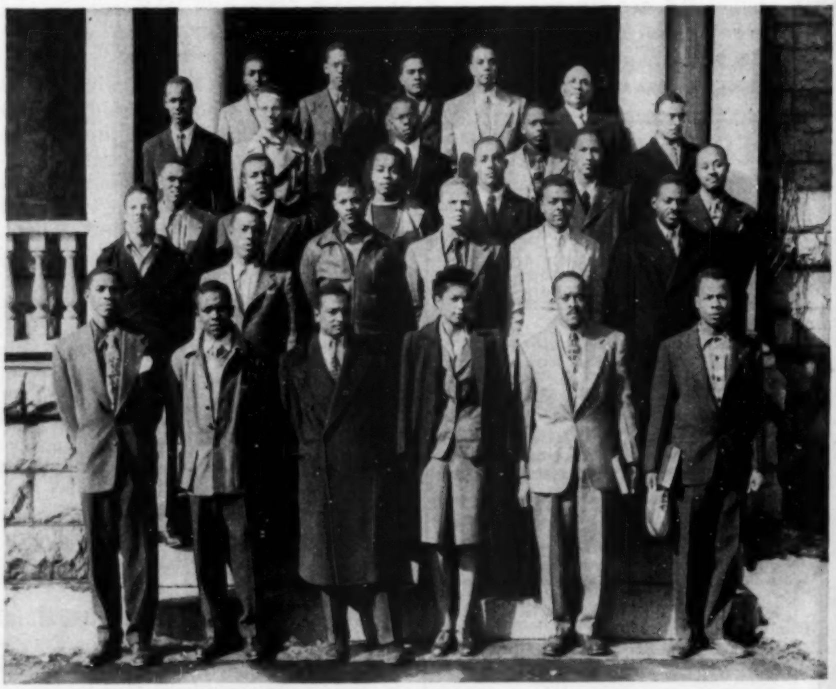


GIs AT VIRGINIA UNION UNIVERSITY—*Pictured here are some of the 39 GIs enrolled. Reading L to R, front row, are Ralph C. Thomas, Jr., James W. Crawley, Dennis T. Carter, Martha Drummond, Ernest S. Williams, and Thaddeus J. Kirkland; second row, L to R, are William H. Deane, Robert H. Kemp, Charles A. Jones, Curtis E. Dandridge, W. Edwin James, and Lem S. Covington; third row, L to R, Frissell Lassister, J. Burl Yeldell, III, Howard S. Bressant, Marion N. Robertson, Frederick W. Black, Jr., Vernon McDonald Johnson; fourth row, L to R, Moses G. Kirkland, Walter S. Peyton, V. E. Washington, Jr., Lewis O. Smith, and Livingston Furman; back row, L to R, Wilbur L. Taylor, James T. Anderson, Daniel Cameron, Howard W. Page, and William E. Gardner.*

GIs not shown are C. J. Washington, Jr., William C. Prunty, Yvonne Payne, Melvin Murchison, Wiley Campbell, Claiborne Faison, Logan Gray, Robert Thompson, Emma P. Faison, Vernon N. Johnson, and Joseph Despot.

Editorial

Acme

THE KLAN — TOO LATE

ON MAY 9 the Ku Klux Klan is reported to have initiated 500 new members in a ceremony on Stone Mountain near Atlanta, Ga. The initiation was announced in daily newspaper advertisements, and in statements by Klan officials that the Klan was being officially and publicly revived with the primary purpose of maintaining white supremacy.

If this is its purpose, the Klan—in terms of the Negro-white situation in the United States—is seventy-five years too late. In terms of the world of 1946 the Klan is a foolish fol-de-rol, mumbling, muttering, and marching in a childish cause.

When the Klan came into being during the Reconstruction period, after the Civil war, after the former slaves had been invested with citizenship and the right to vote, it flourished because it existed simply and solely to terrorize hordes of ignorant, poverty-ridden ex-slaves who had no resources whatsoever. These people were helpless, with little beside their fists and their mother-wit for protection. The government in Washington, having won the economic war with the Confederacy, and having passed the required amendments to the Constitution, together with the Civil Rights laws, left the new citizens to shift for themselves. They fell victim to the mob terror of the Klan which was determined to wreak from the hapless Negroes the victories which the Confederate army had not been able to win from the Union troops.

At that time the Negroes were defenseless, both physically and psychologically. Today they are not so. Today they know that under a walking sheet there is only a man like themselves, a man who is born, who struggles through life, and dies, even as they do. They know that his whiteness is no magic, that he can be as ignorant, as depraved, as fumbling and stupid, as cruel and barbaric as a man of any color.

With this knowledge, the Negro also knows something of his own strength. He has reared men who have met the tests of their professions, matching their knowledge and skill against men of all races. He has reared his technicians and scientists, his scholars, artists, business men (even financiers), farmers, and workers, skilled and unskilled. His women have gone up and up, giving first of all a sound foundation to the home, and in countless instances talent to the community and the nation. In all of his country's wars his young men have gone forth and have proved that loyalty and bravery are not monopolies of whiteness.

Moreover, the American Negro has looked about him in the world. He has read the books and histories, studied at the world's great universities, and traveled over the earth. Where once he hardly knew the boundaries of a plantation, he now stands in Fulton county, Georgia, U.S.A., and sees into Africa, Latin and South America, India, China, and the islands of the sea. He sees, also, the fading British empire, the struggling French empire, Europe, and the great mass of Soviet Russia.

He knows that a man shrieking, "I am white!" "I am British!" "I am German!" "I am Japanese!" is just shrieking, and that the mere assertion proves nothing. He senses, too, that the world is now too small and its peoples too interdependent for the doctrine of white or yellow or brown or black supremacy. If the last war did not settle that question, the next one will—and permanently.

People are gullible and emotional and mesmerized by the creed of color they have invented, so the Klan will gain some strength. But to dark people on the march, the Klan is too late. And to a world fighting desperately for sanity and life itself, the Klan is a foolish gesture, proclaiming with every antic the insecurity and inadequacy of the pale people under the hoods.

Jim Crow Rents a Pew

By James Farmer and James W. Ivy

SOME years ago a colored woman applied for membership in a white New York church. The church, however, refused to take her in and she went away saying that she was going to take the matter up with God. A few days later she was stopped on the street by the minister of the very church that had refused her membership. He asked her if she had talked the matter over with the Lord, and if so what God had said.

"Well," replied the woman "God said I shouldn't bother trying to get in that church because he's been trying to get in there himself for two hundred years."

On another occasion a Negro minister had preached a sermon on brotherhood in a white church. After the services he went to the station to catch his train but arrived too late and missed it. A happy idea struck him: Since he had to while away time, why not worship at the evening service of the same church in which he had preached the morning sermon? Back to the church he went, but when he reached the door he was stopped and refused admission.

"I'm sorry," the rector said, "but this church is for white folks only."

In 1942 in southern Maryland we get a sort of reversal of this incident when a Catholic Negro in a camp for conscientious objectors was refused service in a near-by restaurant though his companions were acceptable. They all protested to the manager but to no avail. He simply would not serve the Negro and that was that. Yet on the following Sunday the colored lad found himself praying in the same Catholic church shoulder to shoulder with the very same man who had denied him service. Needless to say the worshipper's Christianity stopped at his pew and the policy of that restaurant did not change. On another occasion this same youth entered another Catholic church in the neighborhood and took a seat by a white worshipper—the worshipper promptly moved. The priest noticed this and immediately made a moving plea for tolerance and freedom of worship, but the white parishioner was adamant and still refused to sit by the Negro.

The very churchmen and churchgoers who are often the loudest to condemn discrimination against Negroes in hotels and restaurants practice it themselves on Sunday

Dry Rot of Racism

Such incidents could be multiplied endlessly and they are tokens of the creeping dry-rot of racism which taints American Christianity and our churches. As a matter of fact segregation is probably much more widespread and deeply entrenched in our "Christian churches" than in most of our secular institutions. In many cities Negroes and white can and do attend the same public schools, eat in the same restaurants, go to the same theatres, play in the same parks and swim from the same beaches; but on Sundays they go to separate churches and Sunday schools and sit to listen to separate sets of sermons on brotherly love and Christian righteousness. It is in this way that segregation becomes invested with religious and moral values which it would be blasphemous for a good "Christian" to question.

As recently as March, 1944, a poll of forty Kansas City, Missouri, ministers on the question of whether they would welcome all races to worship in their churches—the question of membership was not posed—showed only thirteen, or thirty-two percent of them, as distinctly favorable. All five Negro ministers queried replied with a categorical "Yes" but only eight of the thirty-five white ministers polled were emphatically favorable. Twenty-three of them gave a conditional "Yes" and their reservations are often as significant as they are evasive. Many, of course, said they had no personal objections to welcoming non-whites to their churches but they would have to take the matter up with their governing boards; others were not opposed but hesitant because they professed not to know how their congregations would react. Several ministers would admit Negroes, but only upon a segregated basis.

At a plenary afternoon session (held in Columbus, Ohio, in March) of the Federal Council of Churches of Christ in America, the delegates adopted a report dealing with race. The resolution reads in part:

"The pattern of racial segregation in America is given moral sanction by the fact that churches and church institutions, as a result of social pressure, have so largely accepted the pattern of racial segregation in their own life and practice.'

Then condemning segregation as "the pattern of American race relations," the council renounced segregation and called upon all its constituent communions to do the same. Proof of the sincerity of member churches, the resolution said, would be exhibited in their work for a "non-segregated church and a non-segregated society."

Here were twenty-three apologetic men of God entrapped by their own and their parishioners' prejudices. Nor are the opinions of these clergymen unique, since they are representative of a large segment of Protestant thinking on race and segregation outside the South. We say outside the South because in the South itself exclusion of Negroes from white churches is customary and of such hallowed tradition that there are few southern white ministers who see any inconsistency in "Christian brotherhood" and racial caste. On the other hand, it might seem reasonable to suppose that the majority of northern ministers would at least see the elementary Christian implications of their religion—but they do not. Most of them seem to lack the courage to fight for implementation of their beliefs in human brotherhood. One should not blame them too much, for after all they are men and they have churches to maintain, members to placate, apportionments to raise, and ambitions to fulfill.

Inviting in Negro speakers and singers of spirituals, attending interracial conferences and making donations to Negro congregations (this is considered "home mission work"), though it may ease the ministerial conscience, is but a clumsy subterfuge that does not erase the shame of the segregated congregation. The fact is as obvious as a billboard in Times Square that these guest speakers and singers would not in most instances be permitted to worship, under ordinary circumstances, in the same churches with their Nordic brethern—even though they *were* featured as performers. And there is even less likelihood of their being accepted into membership. There has been much discussion by churchmen at interracial gatherings concerning jim crowism in hotels and restaurants, as in the General Conference of the Methodist Church in 1944. There has been little or no protest or discussion, however, of segregation within the church itself.

Brave Resolutions

This concern of the churchmen with secular segregation that evokes such wistfully brave proclamations and resolutions on brotherhood is perhaps explainable on the grounds of a sorely troubled conscience, or an attempt to get around action by the frippery of words. There are also white churches which obscure and disguise their racism through practice of a sort of adventitious brotherhood by showering Negro community centers with gifts and donations as a sacrificial offering upon the altar of segregation. Though generally needed, these contributions are inadequate compensations for the racial exclusiveness of the church, which if abolished, would make such charity unnecessary.

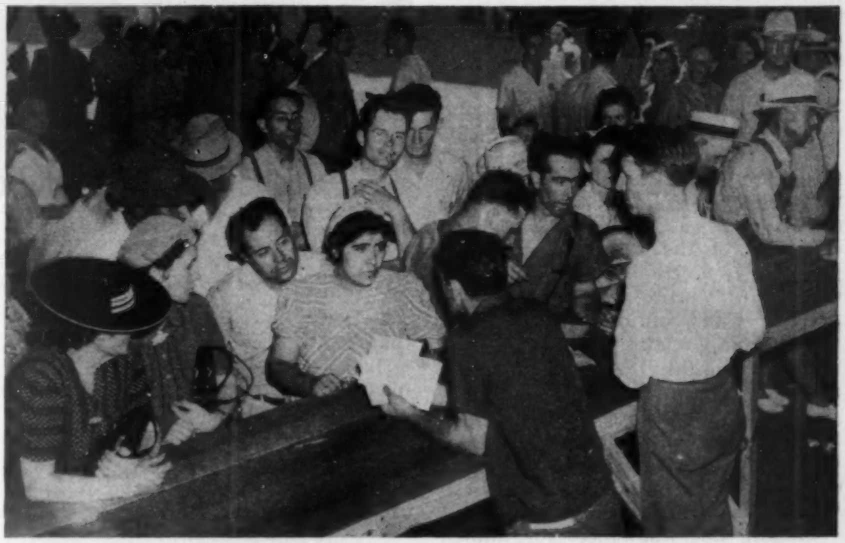
Without drawing up a balance sheet of defects, we offer as illustration of the segregative policies of one of our largest Protestant denominations the manner in which the Methodist Union was brought about. After many years of careful planning the Northern Methodists, the Southern Methodists, and the Methodist Protestants effected a merger which became officially operative in the spring of 1939. Since this was a merger of all Methodist churches, you would have expected inclusion of the Negro Methodist group. But then you would have been reckoning without jim crow. For the Negro churches were neither welcome nor invited to join the Union and inclusion of the methodist Episcopal Church, North, was acceptable only after the dodge of a separate racial jurisdiction, the Central Jurisdiction, had been agreed upon.

But the Methodist betrayal was not accomplished without opposition. Many northern members, both clergy and laity, opposed the plan and fought it to the last ditch because of this segregative feature. Many Southerners, especially of the younger group, were also opposed. And, as one would expect, the majority of more enlightened Negroes opposed the plan vehemently, and every Negro annual conference had already overwhelmingly voted it down. Only a few Negro leaders favored the plan and their defense is understandable, though hardly defensible, because the plan offered them lucrative jobs.

One might think it unfair to indict Protestantism on the basis of the Methodist example, but we mention the Methodists because they have the largest organization among Protestant bodies and because their racial policies are much more institutionalized and are hence much more obvious. Other Protestant denominations with sizeable Negro memberships have been less dramatic in their maneuvers, but their jim-crow policies are, nevertheless, just as effective.

Only among smaller sects, still imbued with the fire of prophecy, is segregation taboo in practice as well as principle. With the Bahais racism is not tolerated in either principle or practice. Jehovah's Witnesses likewise taboo caste. The Quakers, or Friends, though still ahead of most Protestant denominations in racial liberalism, have slipped badly from their brotherhood moorings of the Abolitionist

Press Association



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Talking over church problems (at top) are three church leaders in attendance at the special meeting of the Federal Council of Churches of Christ in America at Columbus, Ohio, March 6. L. to R. Dr. W. W. Alexander of Chicago, vice-president of the Julius Rosenwald Fund; Mrs. Henry Sloane Coffin of New York, head of the women's cooperating committee of the council; and Dr. Benjamin E. Mays of Atlanta, president of Morehouse college. Bottom, "Jehovah's Witnesses . . . taboo caste." Members of this sect crowd around booths to register for their convention at the St. Louis, Mo., arena.

period. Despite these exceptions among the smaller sects, it is the attitude of the major denominations that naturally sets the policies and the practices in the smaller local churches.

Catholics vs. Protestants

If the racial policy of Protestant Christianity is a betrayal of Christian brotherhood, that of the Catholics is, by contrast, much more practically Christian. Reasons for this difference are quite clear, for unlike Protestantism Catholicisim is authoritarian and "non-democratic" in its hierarchal set-up. With the Catholic church policies are generally handed down from above and their people have been trained to respect this authority in church matters. Official Catholic policy seldom, therefore, reflects the local prejudices of its adherents. Catholic tradition likewise attaches slight significance to race and color: it is the taint of heresy not the tint of one's skin that counts.

In Catholicism the fundamental things are the measure of sanctification, the degree of grace, and the state of one's soul as gauged by the invariable standards of the Church. A Negro Catholic is acceptable in the eyes of God, but a white non-Catholic is a heretic. Under ordinary circumstances the orthodox Catholic reply to the usual face-flushing Southern query as to whether you would want your daughter to marry a nigger is why not—if they are both Catholics—since in the eyes of God marriage to a good Catholic, though Negro, is much preferable to marriage to a white heretic.

Making due allowances for human frailty, we find that Catholic churches in general, whether North or South, are much more liberal in their racial policies than the Protestant churches. They accept both Negroes and whites as members not only in the border states of Maryland and Delaware, but even in the states of the Deep South, with the result that the Catholic churches are losing less ground among progressive Negroes than the Protestants. Yet in their daily lives good Catholics exhibit little more racial liberalism than their Protestant brothers. After the average Catholic leaves mass, he is just as likely to respond to the thumps of the racist tom-tom as his non-Catholic brother. There is no evidence that Maryland, a predominantly Catholic state, is any more advanced in racial liberalism and tolerance than near-by Protestant Virginia. The good white Catholic who kneels at the altar in worship beside his black brother is no more inclined to employ a Negro in business, serve him in his restaurant, or accept him as a next-door neighbor than any other white American.

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When they oppose Negro "intrusion" into "white" neighborhoods, many churchmen make themselves unwitting allies of the Ku Klux Klan. This 60-foot cross, symbolizing the start of a membership drive, was burned atop an open mountain in New Jersey—not Georgia.

Today racism seems on the increase in Catholicism. Within recent years many Negro Catholic churches have been developed throughout the nation and Negroes are being urged to leave the white churches to attend "their own." This tendency is so widespread that some Catholic churches have recently gone to the extreme of installing "For Colored" signs in order to direct Negro worshippers away from white parishioners to segregated congregations. In Washington, D. C., such a sign confronted colored worshippers in the St. Mary Catholic Church during the 1940 Lenten season. When the Negroes protested, the Reverend Father Trinkaus, priest at St. Mary's, suggested that those disgruntled persons go to the Holy Redeemer Church, Negro, "where they belong." He had already explained his attitude in terms of the vexatious pecuniary control and its consequent obligations. Upkeep of Catholic churches depends in part on pew rentals and his pews, Father Trinkaus explained, were rented by white people; therefore, the Reverend Father Trinkaus felt himself obligated to defer to their wishes and to give them preference. In Denver, Colorado, a Catholic priest won his fight to have Negro children integrated in the educational program of his church, but he was later removed for the sake of harmony in his parish.

Many white and Negro Catholics view with alarm this rising racism within the Church and correctly brand the trend as a violation of the "laws of the Church." Fathers Joseph P. Fagan and William J. Walsh have noted that this growing racism within Holy Church has caused "many leading colored people who once were Catholics to leave the Church." They have lamented the fact that many Catholic parochial schools admit only three or four colored students a year and that of eight hundred fifty Catholic colleges and academies in this country, fewer than one hundred will accept Negroes. At St. Louis University after the Reverend Claude H. Heithaus had preached a sermon against the exclusion of Negroes by Catholic institutions of higher learning, the student body voted to admit Negro students and the color bar was then broken down at the institution. Father La Farge of the Catholic Interracial Council is another voice that has spoken out against this racist trend in the Church. The Catholic Worker Movement and the Association of Catholic Trade Unionists (ACTU) have also been very active in fighting discrimination.

The economic factor often plays a prominent role in racial discrimination and the churches themselves frequently

(*Continued on page* 189)

"Hill To Climb"

By Will Thomas

How does a brown ace feel when he returns to the South? Here is a story revealing the thoughts of a flyer who fought in Italy

HE was a brown young man, not merely tanned, but deeply and permanently brown. He sagged wearily on a waiting room bench of the big railroad station. Many people glanced at him. Mostly they stared. He no longer minded—much. Once he had. A lot of water had passed under the bridge since then.

He was tired. His very bones ached. His mind ached, too. It was only after he had stepped out of the big bomber which had returned him from Italy that he realized the depth of his weariness. But the brown medics of his outfit had known it was finally time for him to go home for a while . . . for two whole delicious, blessed months.

To go home. . . .

That had been a joyous thought. Home meant something ineffable. It meant holding his wife in his arms again. It meant holding their son, whom he'd never seen, in his arms. It meant seeing his Dad again and telling him how it had been over there. . . .

The young brown man sighed. He let his lids slide down over his eyes, shutting out the stares which washed over him. He knew why so many people stared at him. He wore the uniform of a flyer. The twin bars on his shoulders bespoke his officer's rank. The varicolored ribbons on his left chest glittered with tiny battle stars.

And yet he was brown—Negro brown.

That's what drew the stares. There were so few Negro flyers in the American forces that few Americans had ever seen one. Now that they did see one, quite obviously it was difficult for them to believe it. And if they did believe it, one could see that they were not sure they liked it.

Not sure at all.

That's what most of the glances said. And yet, a *few* did not.

That's what kept the thing from being entirely hopeless.

Most of the enfilading glances frankly said:

"Negro flyer! Humph!"

But once in a while one came which said warmly:

"Nice going, fella!"

Bitterness had scalded him almost immediately he stepped from the big plane onto his native soil. Although the fellows in his outfit pretty generally agreed that things probably had not changed for the better at home, he had hoped that they were wrong. He had hoped that by now people would understand that Negro soldiers were dying in precisely the same fashion as were their white fellows in arms. And presumably they were dying for precisely the same symbol, the same cause. . . . So that when a dark warrior returned to his homeland he would find that he had earned at least the goodwill of *all* his American brothers.

British-Combine

Thirty-two-year old group captain A. C. Malan of South Africa, the Fighter Commands top scoring pilot.

To find that this was not so, to quickly realize that all of the old hate, contempt and condescension which were so familiar to a brown American, were not dead—had not even died a little—to know that, corroded into bitterness.

The young brown flyer stirred restlessly. He glanced at his wrist watch. There were ten minutes until train time.

Ten minutes. . . . Then he would be on his way South; on his way to a decision he must make. It was not that making decisions was always so difficult, because very often his life had depended upon a decision which had to be made in a split second; and so did the life of an enemy.

But he could not make up his mind about *this* in a split second, although it, too, might mean the difference between living or dying. The thought brought a grim sound from him, like a growl. Over in Europe you hurtled through the torn skies seeking the enemy, the *alien* enemy. You met him, and you killed him or he killed you.

But back at *home* you did not need to seek the enemy with flaming guns to get killed. All you had to do was to say the wrong thing; or refuse to say the thing you were expected to say. A few words could bring violent, sudden death, at home. If you were brown, they could. Just a few words. . . . Down South a few words could get you killed.

There had been endless discussion of this matter back over there among those of his fellows who were brown. They talked about it on sunny days while they squatted in tight circles near their planes. They talked about it in their quarters at night, or during inclement weather.

Of course they talked of other things, too. Their scores. The relative merits of a P 38 and a Mustang. Manifold pressure. . . .

But always their talk got back to the same question:

"What will *you* do when. . . ."

The guestion rode him hard as he sat waiting for his train. For his train would carry him into the South. The real, raw, dreaded South. It was a chilling thought. Perhaps those fellows out in the South Pacific felt that way too when they crept through an enemy infested jungle.

He had certainly not intended that he should ever have to bring this matter to the kind of test which now faced him. He had left his wife in Chicago, with his Dad, where they had lived since their marriage. But she had gone South to her mother shortly after she found herself pregnant with his child. And now her doctor down there advised against bringing the newcomer to the North's winter. Which was why she had not come back to Chicago to meet him upon his return from the war.

Nothing else, he thought, could have forced him to the South.

But he had to see *her*—had to see his son.

And now he was going South. And he still did not know what he would do.

His watch told him it was almost train time. So did the big clocks on the station walls. He picked up his luggage and eased into the surging stream in the middle aisle. He found his train, found his Pullman. The porter, an old, stooped man, took his bags and led him to his berth. The old porter was proud of him. His eyes beamed. And just before he went back to other duties, the old man touched the young soldier on the shoulder, gently.

The sheets in the berth were cool and smooth, yet their comfort was insufficient to soothe his throbbing body. He thought that he would not be able to sleep, despite his weariness. He thought his mind was going to keep on with its bitter churning. For he must decide what he was going to do.

"You got a half hour, son," That's what the porter's soft, kind old voice was saying. Daylight crept in under the dark window curtain. The brown young soldier began getting his clothes on at once. The night was gone. He had slept like a log. And no decision had been made.

A half hour! Then he'd be over "The Line". Then he'd have to change to another train which was equipped with the jim-crow cars.

Over there they'd given you a sleek, powerful plane, with sleek, deadly guns. You went smashing through the skies, strictly on your own, tense against the moment you engaged, or were engaged by an enemy. It was up to you. It was an individual thing. All the training in the world wouldn't save you if you couldn't handle the deal. Nobody was going to tell you what to do. Either you knew, or you figured it out fast. Or you died.

That gave you a good feeling. It made the other fellows feel good too, in a new, strange way. For you all knew that you had won your manhood; that henceforth and forever nobody could make you believe otherwise.

Could they?

"Beef" Thompson had returned from his leave just as you were preparing to embark on your own trip back home. He had told you a thing. He had gone to his home in the small, southern town. As he left the depot, the town marshal had fallen into step beside him. The marshal had said, quietly: "Back home again, hey boy? Now look —I want to give you some good advice. Don't let that uniform get you into no trouble. Uniform or not, you're still a nigger, boy. You want to remember that. And you want to behave as such. Understand me?"

Nobody said anything about "Beef's" story. They knew that since the hefty youth was back with them that he had given the town marshal the proper answer.

". . . you're still a nigger, boy. . . . And you want to behave as such. Understand me?"

What "Beef" replied had to be: *"Yes, sir."*

Or most likely he would not have gotten back to play their game with death in the bright Italian skies.

The fellows knew "Beef" was no coward. He'd proved he wasn't. And yet he'd said: "Yes, sir."

What would you say?

It hadn't taken long to dress. The porter came and took your luggage. You felt your mouth grow dry and parched. Your heart thudded. Your wife—your son. . . . You followed the porter through the passageway to the exit platform. The train was slowing down. It stopped. The porter climbed down to the platform with his little step. He placed it for you to step down. You climbed out of the train like a man in a dream. You stood precisely where you had gotten off the train. The porter put your luggage beside you. You shoved a dollar bill at him. He shoved it back at you and grinned. The engine's whistle blasted. The porter scrambled back up into his car. The train began moving away.

You had instantly seen the solid, heavy-shouldered man who lounged against the depot front. His weather-beaten black hat drooped over his ice-grey eyes. He was looking at you and you knew who and what he was. You stood perfectly still, waiting. You saw the cold-eyed man walk slowly toward you. Your lips barely moved as they practised the words: "Yes, sir."

You thought despairingly: "Lord, this is a *high* hill to climb. . . ."

The man was but a few feet from you in his inexorable advance. Your lips moved again, preparing the words: "Yes, sir."

You hoped they would come out that way.

The following paragraph is from William T. Evjue's column, "Hello Wisconsin!" in the April 19 issue of the Madison, Wisconsin, *The Capital Times:*

"To all those who, sincerely or otherwise, still believe in the mental inferiority of the Negro we recommend the reading of "The Crisis," the official organ of the National Association for the Advancement of Colored People. Taking at random the March, 1946 issue of this publication we find a series of articles of absorbing interest written in a scholarly and, at the same time, popular style. Besides some fine editorials, there is, for instance, an article "Chicago: a City of Covenants." This article reveals how restrictive covenants which bottle Negroes up into black ghettoes create distressing social and economic problems. Another article entitled: "It's never too early" contains a story of children caught up in the tangled skein of race and childish pride. There is an article "Imperialism Returns to Asia" which brings out how World War II stirred up the Asiatics and points out that Western Imperialism which would have the Asiatics content themselves with the pre-war status quo is asking the impossible."

DEAR RAINY DAY

At other times your breath
Has blown my hair about.
A hearty blast turned my
Umbrella inside out.

You've lightly touched my face
With fingers wet and cold.
I still can hear your gay,
Light laugh as, sly and bold.

You snatched and threw my hat
Far up into the sky,
Or stooped and roughly raised
My skirt—oh, much too high.

It's true we've had our fun,
But now we cannot play.
You'd spoil my dignity,
Dear rowdy, rainy day.

So try to understand,
And do not patter down
Upon my shiny new high hat
And red silk gown.

LORETTA JOHNSON.

BOSTON'S RESTHAVEN HOME FOR THE AGED

FOR the past twenty years the Resthaven Home, Boston, Mass., has been an interracial home for aged men and women. Resthaven was made possible through the generosity of a colored philanthropist, Edgar P. Benjamin, a lawyer of Boston.

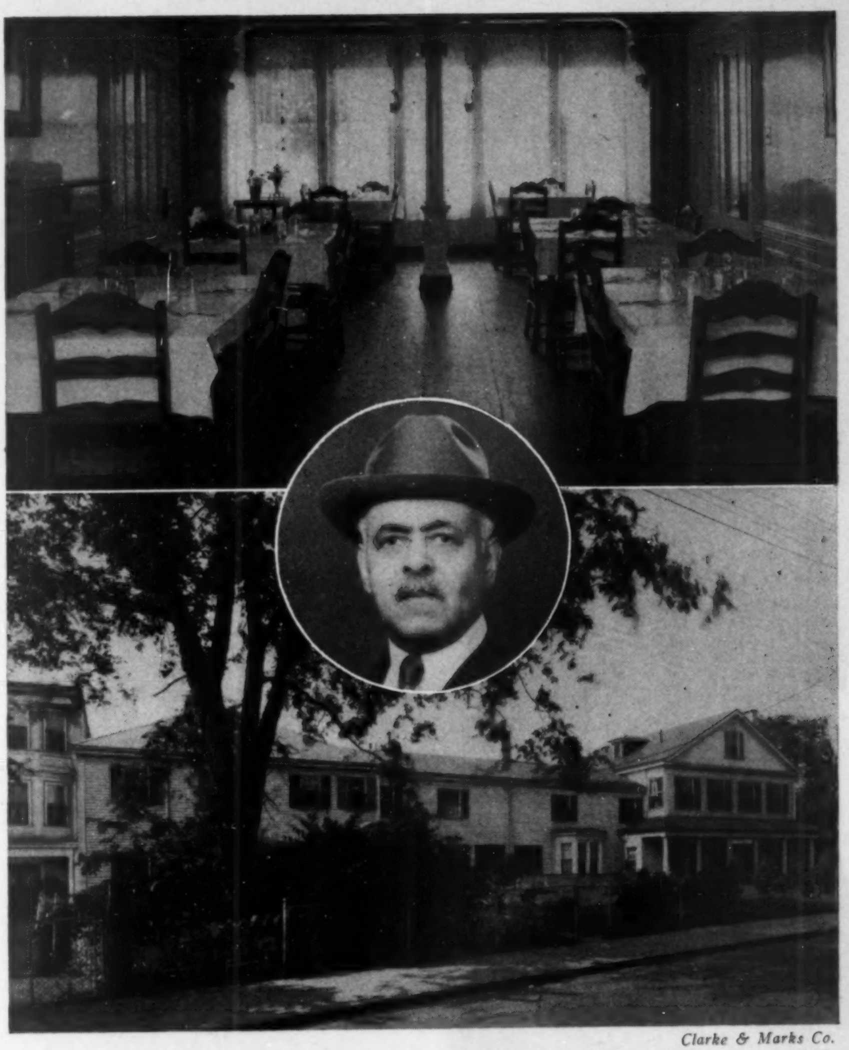
Mr. Benjamin had come into possession of the old Fisher estate as early as 1926, and was wondering what he could do with its 300-foot frontage and the comfortable well-built house. He consulted with his family and close friends on the advisability of turning the property into a home for the aged of both races.

Though Mr. Benjamin was going to donate the grounds and building, he could not supply funds for maintenance. They would have to be secured elsewhere. He finally decided that it would be a fine thing to make Resthaven a community project in which all the people could cooperate. So a corporation was formed to direct the welfare of the home, its personnel representing a cross-section of the citizens of Boston. There were Negroes, Jews, Protestants, and Catholics on the board of trustees; and the first president was Rev. Samuel G. Babcock, a bishop of the Protestant Episcopal church. Rev. Babcock served for sixteen years, until his death, and was followed by Frankland W. L. Miles, judge of the Roxbury juvenile court.

The successful progress of the institution is set forth in a recent report of the board. An annex has been added to the original building, making a total of sixty rooms, and the number of inmates has grown from twelve to about fifty. All guests have separate, attractively painted rooms and enjoy regular medical visits. The neighborhood takes pride in Resthaven and neighborhood parents and children throng the home's lawn fetes and social events, thereby broadening community contacts and increasing interracial good will.

Today Resthaven Home celebrates its twentieth anniversary, and Mr. Benjamin as philanthropist has inaugurated a fine precedent for future interracial programs.

DAVID LEROY FERGUSON



Clarke & Marks Co.

BOSTON'S RESTHAVEN HOME—*Top picture shows a corner of the dining room. Circle, Edgar P. Benjamin, the donor of Resthaven. Bottom, exterior view of the home.*

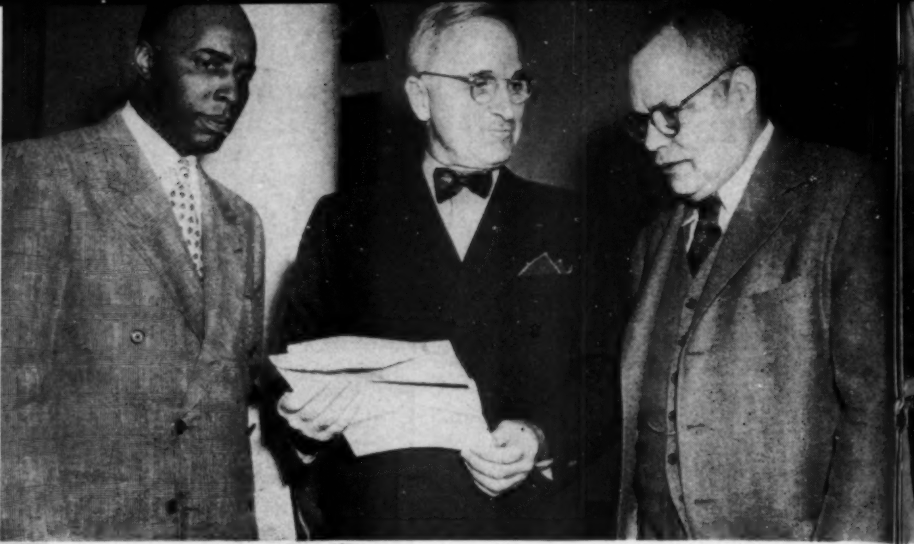
RODGER YOUNG VILLAGE

OUT in Los Angeles, California, is the Rodger Young Village, the largest veterans' housing project in the country. This project marks a significant step in interracialism because it is a mixed housing venture open to veterans without regard to race, color, or creed. Out of the first fifty families admitted on May 15, ten were Negro.

The basis for the selection of occupants is set forth in a system of priorities recommended and approved by the Veterans Facility Committee, consisting of all veterans' organizations in the city of Los Angeles.

The system of priorities used is as follows: (1) Those actually without housing of any kind for themselves and their families; (2) those living in quarters not designed for family occupancy (no cooking facilities) (3) those who have been evicted or are to be evicted; (4) those who have lived doubled up with another family while a member was in the armed forces, and wish to establish their own household upon that member's return and (5) those who have a dwelling which is totally unsatisfactory for their use because of some unusual hardship affecting the family (health conditions aggravated by the housing situation, doctor orders removal, etc.). Everything being equal, the disabled veteran gets preference in each category.

This system of priorities is applied impartially.



Paul A. Smith, internationally acclaimed tenor, in the title role in **Otello**, *with* ***Lenore Parker***, *soprano, who sang as* ***Desdemona***, *at the Riverside Plaza Hotel. In the 120-yards hurdle race at White City, England, L to R, T. D. Anderson (Cambridge), W. Thomas (U of Utah and Oxford), the winner, N. C. Ure (Cambridge), and D. R. Marsh (Oxford). First Negro to be chosen as an American mother is Mrs. Emma Clarissa Clement of Louisville, Ky. Granddaughter of a slave Mrs. Clement was chosen May 1 as the American Mother of 1946 by the American Mothers Committee of the Golden Rule Foundation in New York City.*

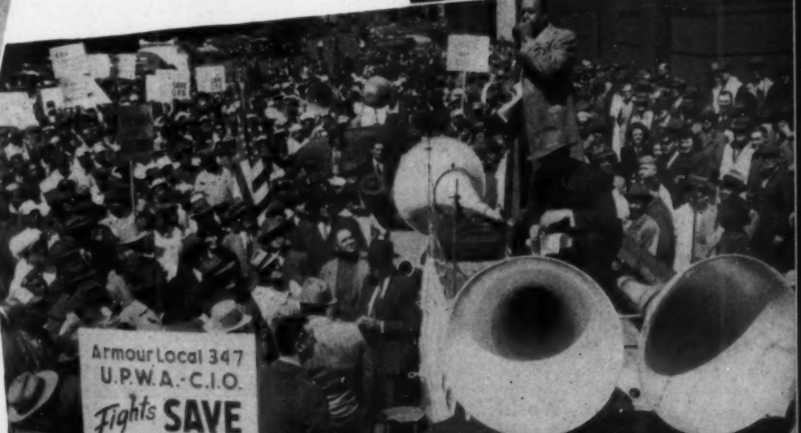
Top, L to R, Miss Dorothy Maynor contribut to U
check to Frank M. Totton, vice-president of he C
discussing plans for a Booker T. Washington mem
Phillips (left), president of the memorial as iatio
Mount, Va., the birthplace of Washington. The
Atlanta, Ga., shown at the controls of his nca
to fly to various churches all over Georgia to o h
14 years, but decided three years ago that if co
is the regular pastor of the New St. Paul ch h,
with 25 years and seven months of service his
enne, Wyoming, citizens a cash gift which is ng
Spencer Cave, herself a top-flighter in gth

MEET TH

bute to United Negro College Fund drive, handing
of the Chase National Bank. President Truman
gton memorial with Dr. Emmett J. Scott and S. J.
association. Memorial is to be erected at Rocky
on. The "flying parson," Rev. Lucius Albert of
is Aeronca plane which he pilots himself, and uses
a to [illegible] to his preaching. He has been preaching for
t if he could fly he could visit more churches. He
church, near Atlanta. Technical Sgt. Peter Lewis,
vice to his credit, receives from appreciative Chey-
is being presented at the 18th Street USO by Mrs.
in length of hours of USO volunteer service.

HE PEOPLE

Fourteen - year - old Philippa Schuyler has won great success with her first orchestral composition, Manhattan Nocturne. *Written at twelve and "premiered" by the N. Y. Philharmonic when she was thirteen, it has since been played by the San Francisco Symphony and twice by the Chicago Symphony. The Detroit Youth Festival awarded it first prize of $100 in March, 1946, and the Detroit Symphony performed it. Philip Weightman, at microphone, vice-president of the CIO Packinghouse Workers Union, addresses a mass demonstration outside the Swift and Co. plant in Chicago's union stockyards. Miss Camilla Williams, a native of Danville, Va., and a protegée of Geraldine Farrar, opera star, is slated to be the first Negro to sing "Madame Butterfly" in a mixed cast.*


Armour Local 347
U.P.W.A.-C.I.O.
Fights to SAVE O.P.A.

Modern Primitive: Horace Pippin

By Joseph W. Woods

This man's canvases are to be found in the Whitney Museum, the Philadelphia Museum, the Pennsylvania Academy of Fine Arts, Barnes Foundation, and many other galleries. In this sketch the author tells why

HORACE PIPPIN is a big man with huge, velvet-soft hands and an artistic sense that was born in him. He is a painter—colored—who refuses, and probably couldn't, fly into ecstasies when he mentions painting. He is genuine in his manner and genuine in his work.

There is no outward indication in his speech or manner of the Pippin who, since the middle thirties, has been one of America's outstanding and most original modern painters. If there is any indication, it is his forthright simplicity; the same simplicity which is in his oils, for he does only oil painting.

At fifty-eight he has never taken a painting lesson, never seriously studied the old masters, and almost never looks at the work of his own contemporaries. He is easy-going, soft-spoken, with a flashing smile, and never boasts or gives indications of his fame. He lives a modest and carefree (but far from careless) life at 327 W. Gay St., in West Chester, with his wife of twenty-six years, Mrs. Ora Pippin, formerly Miss Ora Giles of South Carolina. The only other occupant of the Pippin household is Jack, an eleven-year-old, fat-sided dog, of mixed ancestry, but mostly German shepherd. If a visitor happens by the house and asks whether Mr. Pippin lives there, Mrs. Pippin answers the door and says rather formally:

"Yes, this is the Pippin residence." Then she puts on a coat, a large soft-felt hat, and a heavy pair of boots (not the flimsy, furry kind) and leads him around to all the haunts where "Mr. Pippin" may be.

Her husband, you see, frequently leaves his easel to relax with his old cronies. On the way to these places, Mrs. Pippin, a short woman with a rather heavy voice, who disagrees good-naturedly with "Mr. Pippin's" places of relaxation, tells the visitor:

"I'll take you to this place, but you'll have to go in and look for him. I'm not going in."

Early Years

A wounded World War I veteran, Horace Pippin was born in West Chester, Pennsylvania, on Washington's birthday in 1888, but his family moved to Goshen, N. Y., when Pippin was very young. Upon American entry into World War I in 1917, the twenty-nine-year-old Pippin enlisted in the New York National Guard, going overseas later with the 369th Infantry. In October, 1918, he was severely wounded in the right shoulder, which left his right arm partially paralyzed. For him the war had ended. He was honorably discharged, with the Croix de Guerre, and just last fall, twenty-seven years after his discharge, a little cardboard box arrived from the Quartermaster Depot in Philadelphia with the Purple Heart and a citation.

Pippin's first work was done with a hot poker on wood. He burned in the outline on an oak panel which he held in his lap and then filled in the outline with the color. A year's work in this fashion strengthened the artist's wrist, and in 1931 he began painting his first canvas by supporting his right hand with his left.

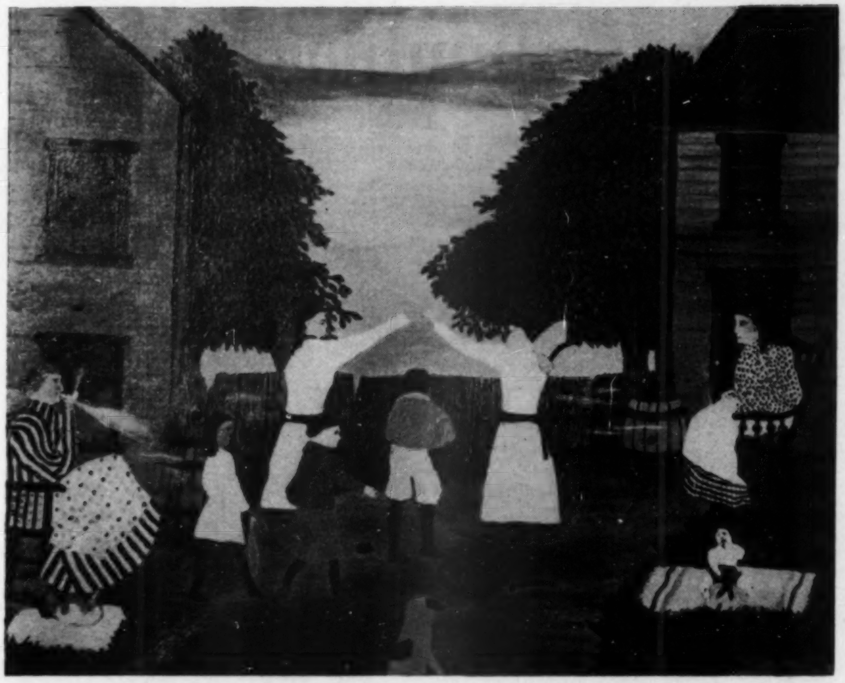
Between his disability allowance and the modest income from his paintings he lives plainly and comfortably at his home in West Chester. Actually, he declares, he doesn't need or want much money.

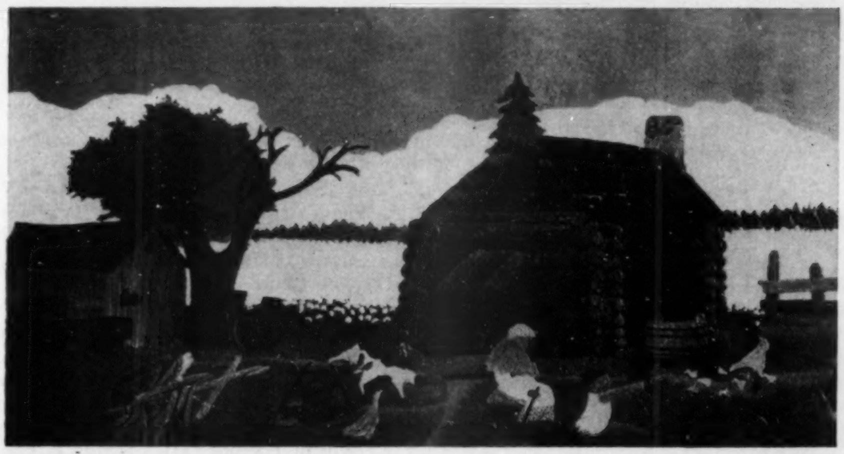
He is not excited over the possibility of winning the $2,500 first-prize for his interpretation of "The Temptation of St. Anthony," which is in New York waiting to be judged in a contest sponsored by United Artists and the motion picture producers. The contest has narrowed down to Pippin and eleven other internationally known artists, among whom are the Albright brothers, Max Ernst, Abraham Rattner, Chagall, Guglielmi, and Dali. The painting chosen will be used in United Artists' picture, *Bel Ami,* based on the novel by the master short-story writer, Guy de Maupassant.

Pippin, in all sincerity, says that he will be "very happy" even if he doesn't win.

INS Photo

Horace Pippin being presented with the J. Henry Scheidt memorial prize of $300 for his painting in oil, "The Milkman of Goshen."





Acme

Two paintings by Horace Pippin. Top, "After Supper"; bottom, "Cabin in the Cotton."

"Hell," he says, "I'll get $500 just for being in the contest. I never heard of the temptation of St. Anthony until this contest."

His philosophy on being famous conflicts with the facts, however. "Now why do I want to get up so high. Leave that to somebody else. If I don't go high, when I fall, if I do, I won't have far to go."

For several years Pippin's work was unknown except to his friends, and his first recognition came in 1935 when Dr. Christian Brinton of the West Chester Art Center became interested in his canvases.

In his very first exhibit, in 1937, arranged by Dr. Christian Brinton, he aroused the curiosity of the people in that strongly Quaker town. Admiration followed quickly. No one had ever seen the fundamentals of painting set down on canvas and passed off as finished work. But very shortly all, or nearly all, the visitors to the exhibit in the West Chester Community Center agreed that such a style could stand independently.

He expressed only the barest essentials. His choice and use of color, especially of contrasts, were superb. Later, after he had reached great stature, someone suggested that his work be called primitive, because it reflected the drawings on the walls of pre-historic caves. Still later, his work was reclassified as neo-primitive. Even after this, its classification was reshuffled and found to be basically African. Finally someone, 1944, got around to calling it distinctly "American." While his style was being named and renamed, he was going ahead with successful showings in the major cities of this country, and signs of molting from the case-hardening of war experience to peacetime observation were evident in his work.

Pushing his afflicted right hand along with the left, he succeeded in producing paintings which were first received warmly, then enthusiastically, and then wildly acclaimed at the Garden Galleries in Philadelphia, the New York Museum of Modern Art, the Art Club of Chicago, the San Francisco Museum of Art, the Bignou Gallery in New York, the Downtown Gallery in New York and the Carnegie Institute exhibition.

His paintings have been carried in the *Encyclopedia Britannica,* and such magazines as *The New Yorker, Time, Art Digest,* and *Life.* People of the movie colony, in Hollywood, have taken an especial liking to his simple but vividly expressive work. He hangs on the walls of the homes of Claude Rains, who intermittently lives near him in Chester County; Charles Laughton, and Edward G. Robinson.

Pictures in Best Galleries

His pictures hang permanently in many institutions devoted exclusively to works of art—the Whitney Museum, the Philadelphia Museum, the Pennsylvania Academy of Fine Arts, the Barnes Foundation, the Rhode Island School of Design, the Philipps Memorial Gallery, the Wichita Art Museum and the Albright Art Gallery. He continues to win prizes for his work. His most recent was the J. Henry Scheidt Memorial of $300 for placing second in a nationwide contest under the direction of the Pennsylvania Academy of Fine Arts. He is especially fond of this last distinction, since the Pennsylvania Academy of Fine Arts, at Broad and Cherry Sts., in Philadelphia, is only a short ride from the Carlen Galleries, 323 S. 16th St., which are operated by his friend and advisor, Robert Carlen, a white man more interested in the pigments of painting than those of the painter's face.

Carlen is his chief booster. He sells Pippin's whenever he gets a chance; and if he doesn't get the chance, he takes it. It was Carlen who crated "The Temptation of St. Anthony" and carried it over to New York for the United Artists' judging. It is Carlen whom Pippin has designated to buy his

(Continued on page 189)

Report on the Columbia Case

IN April an all-white grand jury in Columbia, Tenn., handed down thirty-one indictments of Negroes, twenty-eight of whom were indicted for attempted murder, and three others on lesser charges.

Faced with the problem of defending these innocent victims of organized violence, the NAACP immediately mobilized its legal machinery. Maurice Weaver of Chattanooga and Z. Alexander Looby of Nashville are the NAACP attorneys in the case, acting under the direction of Thurgood Marshall of the New York office.

A national committee known as the National Committee for Justice in Columbia, Tennessee, has been organized with Mrs. Franklin D. Roosevelt and Dr. Channing Tobias as co-chairmen. On the small executive committee of this large committee are Walter White, secretary; John Hammond, treasurer; Arthur B. Spingarn, chairman; Mrs. Mary McLeod Bethune; Dr. Palmer Webber; Charles G. Bolte; Clark Foreman; Mrs. Branson Price; William L. Green; William Collins; George Marshall; Philip Murray; George L. P. Weaver; Bishop G. Bromley Oxnam; and Frank P. Stanley. A number of organizations which at first were working individually are now a part of the National Committee for Justice in Columbia, Tennessee, and all work is proceeding on a cooperative basis, with the NAACP responsible for the legal defense. Money contributed to the Committee or to the NAACP will all go to aid the case. First need, of course, was and still is money. The other was to bring the true story of what happened on that fateful February 25-28 to the attention of the public. For it must not be forgotten that the initial assault was made by Fleming, the radio-repair man, and not by the Stephensons. Also, the state troopers went to work "restoring order" by robbing Negro homes, wrecking their business establishments, and arresting them wholesale. Restitution is sought for this damage.

Plans were mapped for a fund-raising and publicity drive and all branches were notified of the status of the case. Branches in strategic communities were asked to sponsor mass meetings at which some of the defendants in the case could appear to tell their story.

The defense-fund-raising activities, general cooperation, and contributions of the branches have been very gratifying, though more money is still needed. Up to the time of going to press NAACP branches report the following contributions to the Columbia riot defense fund:

March	$2401.52
April	9863.07
May	2461.28
Total	$14,725.87

Additional funds have been rasied from other sources.

The plan for getting the truth of what actually happened at Columbia before the public was to send out a team, made up of a Columbia defendant and an Association official, to visit a series of branch-sponsored mass meetings in the following cities and towns:

Team 1: James T. Bellanfant, Lucille Black—April 26, Camden, N. J.; April 28, New York; April 30, Wilmington, Del.; May 1, Philadelphia, Pa.; May 3, Richmond, Va.

Team 2: Julius Blair, Madison Jones—April 25, Hartford, Conn.; April 30, Bridgeport, Conn.; May 1, Boston, Mass.; May 2, White Plains, N. Y.; May 5, Jamaica, N. Y.; May 7, Springfield, Mass.; May 8, Providence, R. I.

Team 3: Saul Blair, Miley Williamson, executive secretary Dayton branch—April 22, Harrisburg, Pa.; April 25, Dayton, Ohio; April 28, St. Louis, Mo.; May 1, Topeka, Kansas.

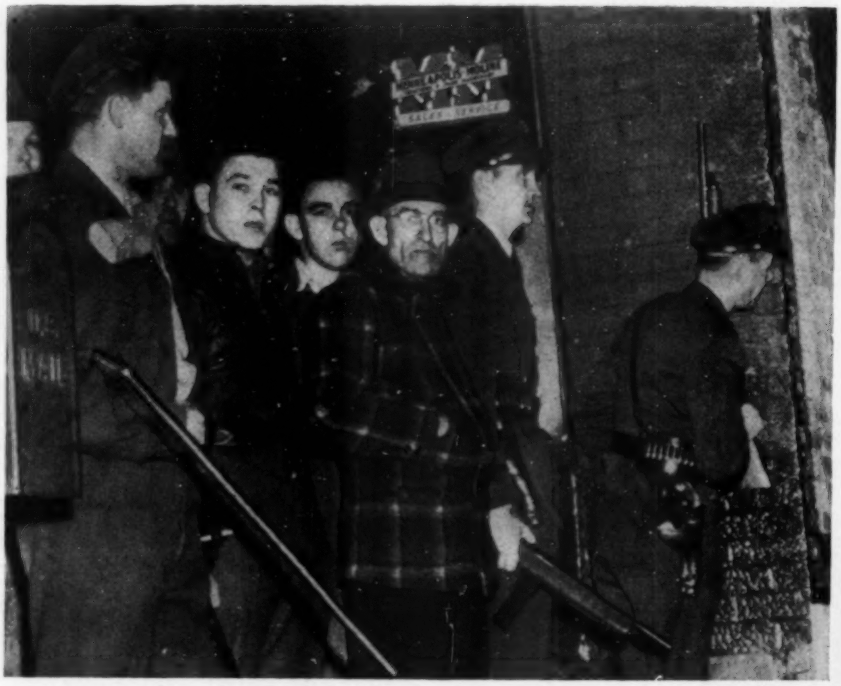
Team 4: Raymond Lockridge, Jesse Dedmon—April 22, Rochester, N. Y.; April 25, Youngstown, Ohio; April 26, Akron, Ohio; April 28, Toledo, Ohio; April 30, Grand Rapids, Mich.; May 2, Benton Harbor, Mich.; May 5, Chicago, Ill.; May 6, Milwaukee, Wis.; May 8, Minneapolis, Minn.; May 8, St. Paul, Minn.

Team 5: Calvin Lockridge, Ruby Hurley, Rufus Smith—April 22, Newport News, Va.; April 23, Petersburg, Va.; April 26, Roanoke, Va.; April 28, Bluefield, W. Va.; April 29, Huntington, W. Va.; April 30, Charleston, W. Va.; May 5, Hagerstown, Md.

We make no attempt here to list all the branch contributions, but among the branches which have collected and reported one hundred or more dollars during the months of April and May are the following:

Little Rock, Ark.—$100; Wichita Falls, Texas—$200; Knoxville, Tenn.—$500; Springfield, Mo.—$235.58; River-

(*Continued on page 191*)



Press Association

State highway patrolman peers cautiously around corner of building during Columbia disturbance. The highway patrolmen, many of them youngsters in a holiday mood were responsible for the vandalism and wanton destruction of property.

Along the N.A.A.C.P. Battlefront

BRANCH ACTIVITIES—*Top, Baltimore, Md., votes for victory campaign dinner. The campaign is an annual affair designed to get Negro citizens to register and vote. Two, captains and field workers of the Fort Worth, Texas, branch. Three, principals in slavery charge signing affidavits for the NAACP. L to R, Daniel Lomax, signing his own affidavit, Mrs. Beatrice Reed, administrative assistant, signing for Polly Johnson, who can neither read nor write, while she touches the pen; Polly Johnson, and Austin L. Fickling, NAACP lawyer (See page* 184). *Bottom, Atlantic City, N. J., branch membership drive committee.*

ANNUAL CONFERENCE

Cincinnati Ready For Conference: The NAACP annual conference, which will be held in Cincinnati's Emery Auditorium, is scheduled to open with a morning session on Wednesday, June 26. The conference will continue with day and evening sessions through Sunday, June 30. A feature of the conference will be the presentation to Thurgood Marshall, NAACP Special Counsel, of the coveted 31st Spingarn Medal for outstanding achievement. Robert W. Kenney, Jr., Attorney General of California, will make the presentation.

The keynote address on Wednesday night, June 26, by Archibald J. Carey, Jr., of Chicago, a review of the accomplishments of the NAACP, will sound the keynote for future action. Charles H. Houston, Washington, former member of the President's Committee on Fair Employment Practices, will speak Thursday night, June 27, on the obstacles to increased employment. This talk will be of especial interest to veterans since their particular problems will be stressed.

Among the topics to be discussed during the four-day sessions will be housing, particularly restrictive covenants; employment opportunities, especially for veterans; proposed jim-crow service for Negro veterans through the Veterans' Administration; intensified legal action to improve educational opportunities; and political activity in 1946 and 1948.

Since the Association did not have a conference last year, because of restricted transportation for conventions, more than the usual number of delegates are expected at Cincinnati.

For the first time in its history the convention, this year, will be a legislative body whose recommendations will be binding upon the board of directors and national executive officers. Heretofore, the annual conference has been an advisory body; however, a new constitution adopted by the Association gives the delegates the power to determine program and policy on a par with the board of directors.

SPINGARN AWARD

Medal to Thurgood Marshall: The thirty-first Spingarn Medal for distinguished achievement by an American Negro has been awarded to Thurgood Marshall, NAACP special counsel.

The Spingarn Medal was instituted in 1914 by the late J. E. Spingarn (then chairman of the board of directors of the NAACP), who gave annually, until his death in 1939, a gold medal to be awarded for the highest or noblest achievement by an American Negro during the preceding year or years. A fund sufficient to continue the award was set up in his will.

The purpose of the medal is twofold: first, to call the attention of the American people to the existence of dis-

SPINGARN MEDALIST

Thurgood Marshall, brilliant young attorney, and thirty-first Spingarn medalist was born in Baltimore and educated at Lincoln university, Pa., and Howard.

tinguished merit and achievement among American Negroes; and, secondly, to serve as a reward for such achievement, and as a stimulus to the ambition of colored youth.

In awarding the medal to Mr. Marshall the committee cited his distinguished services as a lawyer before the Supreme Court of the United States, as well as the lower courts.

The official text of the Committee's award is: "For his distinguished service as a lawyer before the Supreme Court of the United States and inferior courts, particularly in the Texas Primary Case which conceivably may have more far reaching influence than any other act in the ending of disfranchisement based upon race or color in the country; also in recognition of the unselfishness and courage which he has shown not only in this but in other cases for the right of Negroes to belong to trade unions, in his attack upon the jim crow travel system and unequal educational opportunities, and for basic human rights and justice in the courts."

Mr. Marshall was born in Baltimore, Maryland, where he attended the local elementary and high school. Receiving his B.A. from Lincoln University in Pennsylvania, he continued his studies at Howard University Law School where he received the degree of LL.B. as ranking student in the class of '33. He was admitted to the Maryland Bar in 1933 and immediately thereafter to the U. S. District Court for the State of Maryland. He was admitted to the U. S. Supreme Court in 1939 and later to the U. S. Circuit Courts of Appeal for the Fourth, Fifth, and Eighth Circuits, and the U. S. District Court for the Eastern District of Louisiana.

Before becoming special counsel for the NAACP in active charge of legal cases involving action to secure and protect full citizenship rights for Negroes, Mr. Marshall served as counsel for the Baltimore city branch of the NAACP.

In 1944 Howard University bestowed the Alumni Award for distinguished service in law on Mr. Marshall.

BRANCH PRESIDENT: PRESENT AND PAST

Ulysses Oliver, president of the Johnson City, Tenn., branch.

Mrs. Edith Easley, former president of the Johnson City branch.

HASTIE HONORED

By Lawyers Group: On April 29 a distinguished group of lawyers headed by Arthur Garfield Hays in association with the "Committee of 100" arranged a luncheon at New York's Hotel Roosevelt in tribute to Judge William H. Hastie, governor-elect to the Virgin Islands. Among the prominent speakers were Francis P. Plimpton, trustee of Amherst college; Thurman Arnold, Jerome Frank, Secretary of War Robert P. Patterson, Charles Poletti, Walter White, and Dr. Channing Tobias.

Judge Hastie received a gift, which was presented to the NAACP legal defense fund, in behalf of the Amherst alumni of the classes of '22 and '28. Mr. Plimpton made the presentation.

Among the many prominent guests in addition to judge and Mrs. Hastie were the former Lt. Governor of New York, Charles Poletti; former federal judge, Charles Clark; Charles Tausig, member of the President's Commission on the Virgin Islands, former U. S. Ambassador to Brazil, Adolph Berle; judges Nathan Sobel and Irvin Mollinson, and Senator Wayne Morse of Oregon.

Many of the distinguished lawyers in the group were classmates of Judge Hastie at Amherst in the class of '25 and at the Harvard Law School class of '30. Others among the guests were associated with Judge Hastie during his term as judge of the U. S. District Court in the Virgin Islands from 1937 to 1940 and later while he served as civilian aide to the Secretary of War.

By Columnist: In her syndicated New York Post column "A World to Live In," of Monday, April 29, Dorothy Norman took some members of a Senate committee to task for its sluggish attitude in the question of confirmation of Judge William H. Hastie as Governor of the Virgin Islands.

Mrs. Norman wrote: "The reason for the Senate's delay in confirming the appointment of Judge Hastie . . . are scarcely difficult to define. For one thing some highly undistinguished gentlemen are to be seen venting their spleen on a very distinguished one, simply because he happens to be a Negro. For another, Judge Hastie fervently believes in democracy."

AGAIN THE KKK

Klan Incorporated in New York: As a result of an investigation conducted by the legal division of the NAACP, it has been disclosed that the Knights and Women of the Ku-Klux-Klan, Inc., is a duly recognized membership corporation and assumed its present name under state laws October 30, 1925, in New York County.

The investigation resulted from receipt of a letter threatening a meeting protesting the recent killing of a Negro soldier and his brother by a Freeport policeman on February 5.

The interest of the Klan was stated in a letter signed by James H. Hanley, "Grand Kilgrapo," and printed on stationery headed "Knights and Women of the Ku-Klux-Klan, Inc., under the laws of the State of New York," which received wide notice in the New York daily press.

At that time Thomas J. Curran, secretary of state, said neither the "Knights and Women of the Ku-Klux Klan" nor any similarly title organization was incorporated in New York.

In a letter dated April 11 the NAACP was advised by the department of state, division of corporations, in Albany: "This office is in receipt of your favor of the 9th inst. The Knights and Women of the Ku-Klux-Klan, Inc., a membership corporation, assumed its present name October 30, 1925, location New York County."

Franklin H. Williams, assistant special counsel for the NAACP, stated that his investigation of Klan activities in New York had uncovered the fact that the KKK had been originally incorporated under the laws of the state as a Greek letter society calling itself Alpha Pi Sigma, Inc., location Manhattan, New York, and that on October 30, 1925, it changed its name to "Knights and Women of the Ku-Klux-Klan, Inc.

VA ADMINISTRATION

General Bradley Rejects NAACP Request: In response to recommendations in which it was pointed out that a qualified Negro should be appointed to the Veterans' Administration in an administrative, policy-making capacity, General Omar Bradley, Veterans' Administration chief, refused to take such action on the grounds that "such action in itself would be discriminatory and detrimental to the interests of other minority groups."

The general, it seems, has a very keen sense of humor.

CLEMENCIES AND DISCRIMINATION

Case of Private Haynes: Franklin H. Williams, assistant special counsel, appeared before an Army review board in Washington, D. C., in April in an attempt to save the life of Pvt. William J. Haynes, a member of the U. S. occupation forces in Germany, convicted on a charge of murder.

Haynes was tried by General Courts-Martial in Germany on charges of assault with intent to rape and first-degreee murder. The court failed to find him guilty of the rape charge but sentenced him to death before a firing squad for murder.

The NAACP intervened in the case following publication of a letter which the condemned GI, sent to his mother, protesting his innocence and begging her to appeal to the NAACP for assistance.

Case of John Arnold: On January 8, 1946, a petition for clemency and a brief to the Secretary of War was submitted in behalf of general prisoner John Arnold, ASN 34753003, formerly attached to the 428th Medical Battalion.

Arnold, a Negro, had been tried and convicted by a General Courts-Martial sitting in the ETO for violation of the 92nd Article of War—rape of a displaced person. He was sentenced to death, which sentence was subsequently commuted to life imprisonment at hard labor.

The petition pointed out that the testimony of the witnesses was so confused, conflicting, and incoherent, that it was unworthy of belief. It was further urged that Arnold's guilt had not been established beyond a reasonable doubt, and accordingly, the sentence was unjust and improper.

The Association was notified by the War department in a letter dated 25 April 1946 that upon a review of Arnold's record and a consideration of our petition, his sentence had been reduced to twelve years' confinement. Though this is a substantial victory, the Association intends to continue making representations to the War department in behalf of Arnold until he is given his freedom.

Navy Asked to Investigate Discrimination: As a result of grievances brought to the attention of the Association, the Secretary of the Navy has been urged to investigate an apparent jim crow policy in force at the Edgewater Navy Yard in New Jersey.

The Navy department is apparently following a pattern confining Negro workers to common labor or truck driving jobs which clearly violates their rights as citizens. An investigation of conditions at the Navy Yard indicated a complete freeze-out of Negroes in skilled jobs. It was charged that the recent history of employment of Negroes in skilled occupations throughout the New York and New Jersey areas negates any possibility that no qualified Negroes were available for these positions.

Judge Reverses Jim Crow Vote Verdict: Two vitally important registration cases from St. John Parish, Louisiana, and Macon county, Alabama, were decided in favor of the Negro applicants for registration.

In the Louisiana case Edward Hall brought action on behalf of himself and other qualified Negro registrants seeking an injunction and damages against the registrar for requiring Negroes to submit to tests not required of other applicants for registration. The local federal court dismissed Hall's complaint on September 17, 1945. An appeal was made in the U. S. Court of Appeals, Fifth Circuit, and the decision of the lower court was reversed unanimously in an unprecedented opinion written by Judge Edwin R. Holmes of Mississippi.

The opinion stated that Hall was not required to proceed in the state courts before seeking redress in the federal courts for violation of his constitutional right on racial grounds.

In the Mitchell case against registrars of Macon county, Alabama, there was a similar action with the same court reversing a decision of the lower courts dismissing the action on October 12, 1945. Judge Holmes again wrote an opinion upholding the right of Negro registrants, stating "that since registration is a prerequisite to vote in any election in Alabama, including the election of federal officers, the action of the registrars did effectively deprive appellant of the right to vote."

MISCELLANEOUS

Pledges Annual Gift: Dr. Charlotte Hawkins Brown, prominent educator and director of the Palmer Memorial Institute, Sedalia, N. C., stated recently that her institution would pledge annually a sum of $100 to the NAACP defense fund.

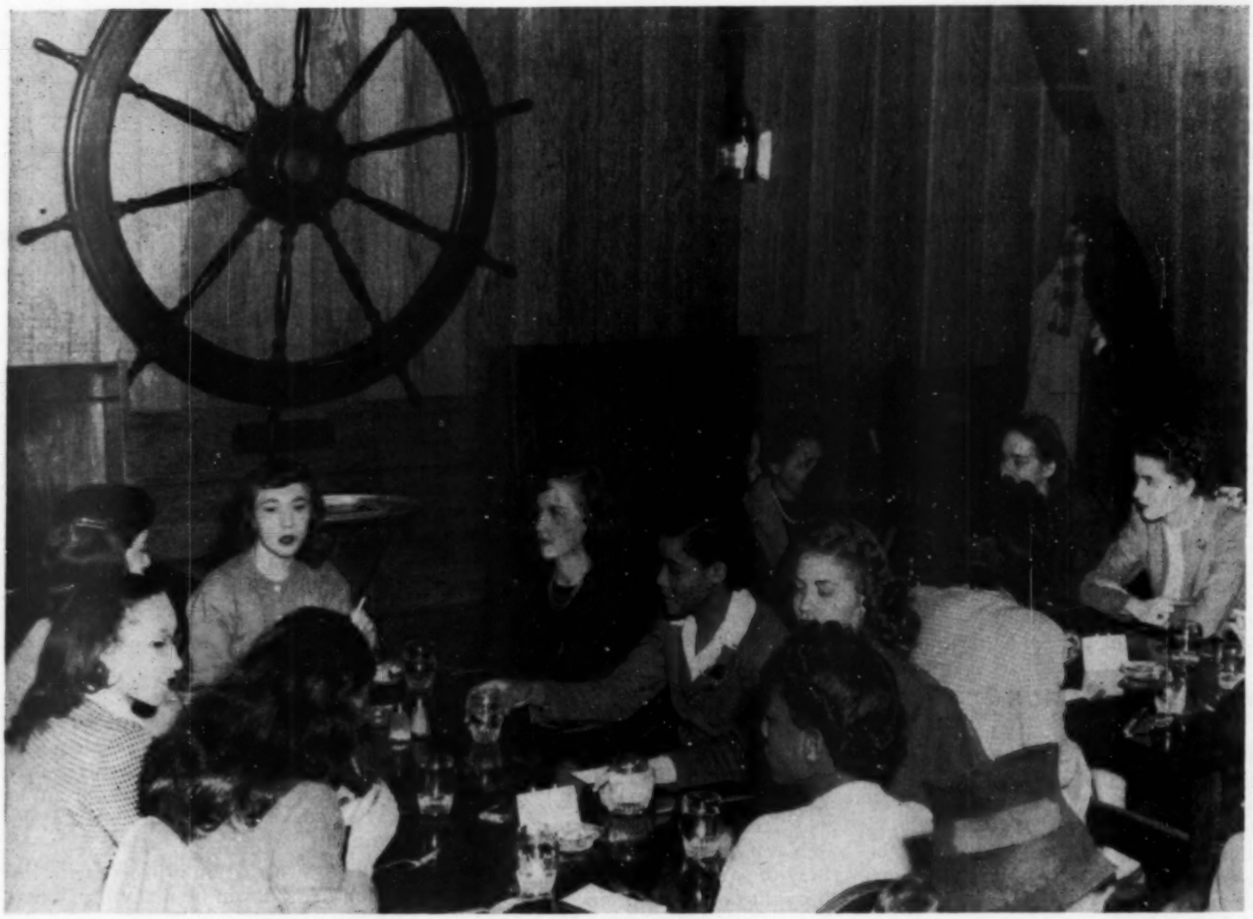
Dr. Brown's action is in line with the action being taken by many prominent liberals of both races in support of the NAACP campaign against racial intolerance and growing reaction in the United States. The NAACP legal defense fund is used to combat reaction and minority persecution, as in the infamous Columbia, "riot." The legal defense of the thirty-one victims in the Tennessee case will be supported by this fund.

Walter White wrote Dr. Brown the following letter of acknowledgement: "We acknowledge with grateful appreciation the pledge of $100 (one hundred dollars) from the students and teachers of Palmer Memorial Institute to be contributed to the furtherance of the work of the NAACP."

What the Branches Are Doing

Colorado: At the March meeting of the Denver branch in the Campbell Chapel of the AME church the body adopted a resolution in support of S 101, a measure providing for a per-

THIS PICTURE WAS BARRED FROM STUDENT YEARBOOK



This picture of members of Alpha Kappa Alpha sorority having lunch with white sorority girls was barred from the Arbutus *(Indiana University year book) by Ross Bartley, director of publicity, through the Board of Control, a non-student committee usually concerned with financial matters only, over the printed protest of the student council, the elected representatives of the student body.*

The page on which the picture was to go was purchased by the Indiana University student chapter of the NAACP to demonstrate progress in race relations at the university.

manent fair employment practices act. One section of the resolution also strongly condemned Senator Eugene D. Millkin (D., Col.) for his refusal to support S 101.

District of Columbia: The District branch moved to its new offices in the North Carolina Mutual Building at 2002—11th Street, N. W., in April. The branch now occupies a suite of four rooms, and according to George E. C. Hayes, president, is now in a better position to render greater service to the community.

The branch queried President Harry S. Truman about his real position on the poll tax as a result of remarks attributed to him in a recent Chicago speech. The branch also asked the president to investigate reported violations of civil rights of Negroes in the Columbia, Tenn., disturbances.

Goal of the branch in its membership drive is 15,000 members. Director of the drive is Eugene Davidson; division chairmen are Mrs. Alma Scurlock and Frank D. Reeves.

The branch has pledged $1000 in support of the Columbia, Tenn., riot fund.

One of the recent cases of injustice investigated by the branch is that of the semi-slavery of Miss Polly Johnson to Mr. and Mrs. Beale Broach of King George's county, Virginia. According to affidavits submitted to the branch, Miss Johnson, who is reputed to be about twenty-five years old, has spent most of her life with the Broaches in a condition of involuntary servitude. She was not permitted to go to school or to church, or to have friends or playmates. Her world was the Broach farm and when she once stole away to visit a neighbor Mrs. Broach found out about it and threatened to beat Miss Johnson if she ever left the premises again.

The affidavit reveals a sordid story of beatings with a horse-whip and other physical abuse. She was made to sleep in a hen house and to work from morning until night, in all kinds of weather, at every imaginable chore in the house and on the farm.

After sympathetic neighbors rescued Miss Johnson, her case was brought to the attention of the Washington branch when Miss Mattie Lomax wrote and explained the situation. On the basis of the branch investigation and findings a delegation composed of Leon A. Ransom, Austin L. Fickling, and Mrs. Beatrice M. Reed has been assured a full investigation by the Department of Justice.

KENTUCKY: First appointment in the history of Kentucky, and the only one in the South, is that of Charles W. Anderson, Louisville attorney and member of the Kentucky legislature for the past ten years, as assistant comonwealth's attorney for the judicial district embracing Louisville and Jefferson county.

Mr. Anderson's appointment was made by the newly elected Republican commonwealth's attorney, Frank M. Ropke and is for a period of six years, paying a salary of $4,000 a year with the attorney's right to continue his civil law practice.

Mr. Ropke stated that he appointed Mr. Anderson out of recognition of the latter's legal ability and in order to give recognition to the Negro people of Louisville.

MICHIGAN: Goal of the Detroit branch in its membership drive is 30,000 members. L. A. Smith, Mrs. Margaret Nance, and Fred Green, veteran NAACP workers in past membership campaigns, have been selected to head two of the larger divisions.

Rev. Malcolm G. Dade, chairman of the legal redress committee, has announced that a motion for new trial in behalf of Roman Saunders and Jessie Sneed was argued before Judge Paul E. Krause, on April 23, by attorney Elvin H. Wanzo. Wanzo asked the court to set aside the verdict of April 1, which found Saunders and Sneed guilty of disturbing the peace in a lunchroom next to the Mayfair theatre.

Saunders and Sneed, veterans, went into the lunchroom to buy a hamburger and were told that they would be given one, "nigger size." They were charged a quarter, which they refused to pay. An argument ensued, but they were not arrested until later, as they were buying tickets to enter the theatre.

NEW JERSEY: Judge Hubert T. Delany of the domestic relations court of New York City was guest speaker at the second annual banquet of the branch of the Oranges in the Union Baptist church, Orange.

NEW YORK: The Brooklyn branch inaugurated its 1946 membership campaign on April 27 with a "cocktail Sip" at Club 78. Chairman of the membership drive is attorney Charles L. Kellar; co-chairman is Jules Cohen.

James Egert Allen, president of the New York state conference of the NAACP and a former teacher of social studies in the Frederick Douglass junior high school at 140 West 140th street, has been recently assigned by superintendent of schools, Dr. John E. Wade, to serve as school-community relations counselor in the Harlem and Washington Heights area of New York City. Mr. Allen will work with all community agencies in an effort to create a better morale and understanding on the part of the public in relation to the role of the schools in educating the youth of these areas.

MUSIC HEAD

WALTER F. ANDERSON

Walter F. Anderson is the first Negro to receive an appointment as a department head in an American institution of higher learning. He has been appointed head of the department of music at Antioch College, Yellow Springs, Ohio, and will begin his duties on September 1, 1946.

Mr. Anderson was born on May 12, 1915, at Zanesville, Ohio, the son of Mr. and Mrs. James R. Anderson. He received his early training in his home town, followed by five years private study of piano, organ, and theory with William S. Bailey of Capital university, Columbus, Ohio. He was given a scholarship to the Oberlin Conservatory of Music, from which he graduated in 1937 with the Mus. B. degree. He was selected by the faculty to play a piano concerto with the symphony orchestra at the graduation recital and for commencement. The faculty voted him the Pi Kappa Lambda key for outstanding performance.

In 1938 he received the A. A. G. O. certificate from the American Guild of Organists, being the only candidate that year to pass the examination in the Cleveland district. In 1938-39 he did joint concert work with Catherine Van Buren in colleges and universities throughout the country. In 1937-38 he was head of the music department at Wilberforce university, leaving in 1939 to become instructor in music at Kentucky State, where he remained until 1942; until he left to become director of music at Karamu House, Cleveland.

In 1941 Mr. Anderson received the Bartol scholarship to study with the Boston Symphony at the Berkshire music center.

Mr. Anderson has for the past two years been instructor of music at the graduate school of applied sciences at Western Reserve university.

Mr. Anderson, his wife Dorothy Ross Anderson and their 17-months-old daughter Sandra Elaine, live in Cleveland, Ohio.

Antioch's liberal tradition stems from its first president, Horace Mann (appointed president September 15, 1852) who organized one of the first experimental colleges in America—"open to both sexes when women had few opportunities for higher education, and open to all races when Negroes were still slaves."

The tenth anniversary of the New York State conference was celebrated May 24-26, with a gala program, business sessions, a testimonial dinner, and a Sunday mass meeting addressed by William Pickens, former field secretary of the NAACP. This is the first time the state conference has been held in New York City since its founding.

OHIO: Goal of the Cleveland branch in its 1946 membership campaign is 10,000 members. In order to avoid other city-wide drives, the campaign will not take place until September. Francis Bolden is chairman of the membership committee.

Nathan K. Christopher, president of the branch, was one of the many citizens called to New York City to participate in the meetings of the defense committee for the Columbia, Tenn., riot victims.

At a meeting in the Kinsman Educational Alliance auditorium, the citizens of the Kinsman area raised $205.79 to aid the Tennessee riot victims. The following appeared on the program: Arnold Johnson, Ben Grier, Otto Ameskal, Louis Hahn, Henry Chesler, A. Eleff, and Charles P. Lucas, executive secretary of the branch, who gave the main address.

The branch is doing what it can in the John Crawford case. Crawford was arrested in Alabama thirteen years ago for stealing food for his family during the depression. His sentence (after a severe beating, it is reported) was sixteen years in prison. He began to serve his sentence, but later escaped from prison and came to Cleveland, where he has lived as a very respectable citizen for the past twelve years. He was discovered and is now in the Cleveland jail awaiting outcome of a request for his return by the state of Alabama. The branch and lawyers are working hard to find evidence or some legal point to keep Crawford from being returned to Alabama.

The Cleveland branch is also interested in the Park Allotment school near Bainbridge. This interest was stimulated by requests from citizens of the Allotment who apealed for complete elimination of the school. Opposition to this school is the beginning of a campaign to rid the state of its remaining separate school systems.

On May 19 the branch held an interracial tea at the Carver auditorium as the first in a series of large public events.

PENNSYLVANIA: Nine lawyers who have been members of the Dauphin county bar for a half-century or more were honored in April at a quarterly dinner-meeting of the Dauphin County Bar Association. Among the nine was W. Justin Carter, Negro, former secretary of the Dauphin branch and member of the board of managers of the YMCA.

Annual membership drive of the Philadelphia branch, under direction of Dr. Daniel A. Brooks, was launched May 15. In April the branch held a mass meeting in the interest of the Freeport, L. I., and the Columbia, Tenn., cases.

A concerted program of action to combat the upsurge of police brutality in Philadelphia has been formulated by the branch. Director of public safety James J. Malone has been asked to suspend two policemen involved in the alleged assault on Charles Hunt, 30-year-old war veteran; and the civil service commission has been asked to conduct hearings on the discharge of the two officers from the police force.

In an effort to combat unfair newspaper practices, the Philadelphia branch has set up a committee, headed by Alphonso Shockly, to work towards elimination of the identifying word "Negro" in crime stories.

Supplementing its recent conference with Edwin Clark of the Bell Telephone company, Philadelphia, the branch has announced an all-out drive, to be made simultaneously, to puncture the lily-white hiring policies of the Philadelphia Gas Works and the Philadelphia Electric company.

The national office of the NAACP has dismissed charges filed in March by eleven members of the Philadelphia branch asking, among other things, for the removal of Magistrate Joseph H. Rainey as branch president. This action by the national office officially ends what has amounted to an abortive attempt to repudiate Rainey's administration, which took office in January.

RHODE ISLAND: Commendation was extended delegates to the recent regional conference of the NAACP which met in Newport.

Chairman of the membership campaign of the branch is LeRoy Williams.

TENNESSEE: The Johnson City branch reports the death of its president, Mrs. Edith Easley. Mrs. Easley was a staunch branch supporter and a faithful worker in the NAACP cause. She had been vice-president of the branch ever since its organization, and during the recent election was elevated to the position of president.

Only a few days before her death, Mrs. Easley had attended a conference of the NAACP in Jacksonville, Florida.

BUST OF WASHINGTON

Bronze bust of Booker T. Washington, founder of Tuskegee Institute, which was unveiled in the Hall of Fame, New York University, at ceremonies on May 23. The bust, costing $5000, was unveiled by the granddaughter of the noted educator, Gloria Davidson Washington. Washington is the first Negro to be included in the Hall.

Annual membership campaign of the branch has been launched.

VIRGINIA: Among the accomplishments of the Richmond branch are the following: fought against all forms of segregation in local and federal offices; conducted poll tax, register and vote campaigns; spearheaded the fight to abolish segregation on street cars and buses; carried the Irene Morgan case to the U. S. Supreme Court; inaugurated campaign for equal schools, equal salaries for teachers, and transportation facilities for Negro school children; fought one hundred cases involving segregation laws and police brutality; assisted in the drive to secure the passage of a bill to establish a permanent FEPC; and fought an active campaign against the ejection of sixty-five Negro families at Westwood.

COUNCIL OFFICERS—*Lynchburg, Va., youth council officers. Front, L to R, Samuel Howard, president; Patricia Bondurant, secretary; back, Mrs. Amy P. Jordan, advisor; Roy Smith, treasuer.*

Annual membership drive under the direction of Rev. Robert L. Taylor, of the branch began April 15 and lasted through May 19.

Objectives of the Richmond branch for 1946 are listed as follows: continued fight for veterans' rights; holding forums to acquaint Negros with important local and national issues; continued fight for equal schools, salaries and facilities; increasing Negro voting strength in Richmond; and fighting to abolish the poll tax as a prerequisite for voting.

(*Continued on page 189 in youth council news*)

NAACP Annual Conference, June 26-30.

Book Reviews

WHAT REALLY HAPPENED?

***While You Were Gone: A Report on Wartime Life in the United States.* Edited by Jack Goodman. New York: Simon and Schuster, 1946. VIII+625pp. $3.50.**

The idea implicit in honest criticism is the establishing within the critic himself, as nearly as possible, the attitude of complete objectivity; yet by the very nature of man's ideas and passions he is self-circumscribed in his attempts for the dispassionate opinion. One is perhaps allowed the deviation from the wholely objective in the criticism of a book that itself is devoted to opinion—here, *While You Were Gone*—still, with integrity, the premises for later critical conclusion should be established. Thus first an explanation of the reviewer's attitude to this volume, and its report of what happened while he was gone.

Months after war's end our transport returned in a stormy voyage from the terribly beaten cities of Japan—and after touching quickly at the ports on the western coast of America began another voyage south to Panama. In Panama the crew made shore leave, and there in the warmth of the nights they went to the cafes on the *Ria Bajo* road, and they danced and drank in the cafes. The women were warm, tanned, dark-colored, and all of the men of the ship declared their passionate friendship for them. All of Panama City, Balboa, Colon, Cristobal was gay with a joyous insouciance to the fatuous intolerances.

Our transport then renewed her voyage, and we came into Newport News for decommissioning. With delight this reviewer raced from the ship and to New York City—on a ferry and train that segregated him from those whom he had indifferent desire to sit with—for his release from the Navy.

Once in New York City and half free again, he raced to his friend at Freedom House and was given a book to review: *While You Were Gone.* It is with this whole experience—and all else—that the reviewer approached the book and found it—largely disappointing.

From any point of reference Mr. Goodman's self-styled "brilliant symposium" is only deft, facile opinion that is without heart. The writing is forced. The whole of the text—which is a series of essays written for the book by a varied group of authors—is but for the convincing, lucidly eloquent writing of Carey McWilliams on race relations and racial minorities, and the passionate urgings for a broadened democracy by Norman Corwin in his study on radio, a very pressed and poor attempt to summarize for the returning veteran what happened while he was gone.

It speaks too indifferently of the barren terror of cultural sterility that remained while we were gone and of the fears that ensconced us. It is not enough. It is not enough to whisper once more so pacifically of the emptiness of a culture, of its intolerance, injustices. We are ill with such examination. We declare new, passionate feelings after being lashed to discordant duties for five years of war. We desire a newer and more ardent liberalism—a more scientific and vigorous study. We who return want more than idle, heartless reflections from the pens of men of careless social awareness.

We are returned, and we want truth. *While You Were Gone* frighteningly does not give all of it. Instead its pallid form reveals too little. The most valuable portion of the book is really not its portion of individual opinion, but rather the listing of the voting behaviors of each member of the 79th Congress on: the Anti-Poll tax, FEPC, United Nations Charter, and thirteen other significant subjects that appeared before the Congress. But never throughout the book is there a thoroughly incisive examination: political, social, economical, of what the root causes were—the motivations, the pressures—that created the bitter defeats to liberalism in the Congress. This was far more necessary.

For we must hurl furious answers to the foes of man now, and the answers must be flung from powerful, peaceful men with heart and truth, and not from editors of mawkish, itinerant anthologies, or their equally half-pleasant but completely placid contributors. This is no hour for placidity. Our editors if they presume liberality—which Mr. Goodman does—must accept a militant liberality. If *While You Were Gone* is to appeal to as many readers as the publishers and editor believe it will, then they should present a more integrally honest and potent and vital examination of what really happened—the truth of the betrayals of FEPC, Anti-Poll tax law, civil liberties—while thirteen . . . thirteen . . . *thirteen million men were flung to war!*

Howard Baer

IN BRIEF

Two recent books offer personal experience as contribution to an understanding of "the problem." Yet it cannot be said that either deepens our understanding of why white folks are that way though the reader does in a way get to know two very vigorous personalities. In *American Daughter* (Chicago: The University of Chicago

It happened in Harlem . . .

MY DOG RINTY

By ELLEN TARRY and MARIE HALL ETS

Illustrated with photographs by Alexander and Alexandra Alland

Ages 7-10 $1.50

Every boy—or girl, for that matter—will want to read the simple, human story of a boy named David and his beloved but misunderstood dog, and how a sympathetic Harlem editor helped to bring happiness where before there was nothing but trouble. Illustrated with wonderful photographs taken in Harlem.

THE VIKING PRESS

18 EAST 48TH STREET, NEW YORK 17, N. Y.

Press, 1946. 301 pp. $3.00) Era Bell Thompson presents contrasting pictures in the life of a Negro woman from her birth in Iowa through her maturing years in Dakota and Chicago. Friendly, inquisitive, ambitious, and endowed with a sense of infectious good humor, Miss Thompson holds reader interest throughout her narrative. In the course of her story she introduces us to an unforgettable gallery of interesting personalities. It was not until Miss Thompson grew older and had wider contact with Negroes that she became increasingly aware of their handicaps and problems. Yet she never became bitter.

Miss Ruth Smith in *White Man's Burden: A Personal Testament* (New York: The Vanguard Press, 1946. 222pp. $2.00), though white, feels the problems and restrictions of race much more keenly than Miss Thompson. She is much more consciously religious, endowed as she is with a streak of reformism, and a frequently annoying sentimentality. She is a westerner like Miss Thompson but began her life in Kansas. Chance meeting with the late Miss Juliete Derricote turned her attention toward the South and Negroes. She became a teacher in a Negro school in Alabama and shared jim crow and ostracism along with her charges. Restricting herself to selected experiences, partly to make things clearer, and partly because she feels them so deeply, Miss Smith tries to make the reader feel the impact of Southern racism on an intelligent, sensitive woman. Though sincerity is the foundation of her chronicle, it is often marred by a sentimentality bordering on bathos.

***Africa Advancing:* A Study of Rural Education and Agriculture in West Africa and the Belgium Congo. By Jackson Davis, Thomas M. Campbell, and Margaret Wrong. New York: Friendship Press, 1945. IX+230pp.**

Our authors have written a moderately useful brochure for missionaries and teachers interested in evangelizing and instructing Africa. It is interesting, if you care for reports on soils, health, agriculture, literacy, visiting-teachers, and Christian councils. But it fails completely to illuminate these activities in connection with the overall policies of the European imperialists. When our authors discuss European colonial policies in Africa, they write not in terms of exploitation of the weak by the strong, which is what trusteeship and wardship really are, but offer instead a naive apologia for the whole imperialistic shebang.

***Personal Adventures in Race Relations.* By Esther Popel Shaw. New York: The Woman's Press, 1946. 24pp. 15¢.**

***The Core of America's Race Problem.* Edited by Dorothy I. Height. New York: The Woman's Press, 1946. 31pp. 10¢.**

Mrs. Shaw's adventures were originally told in an address delivered to the Woman's Club in Lawrenceville, N. J. Since Mrs. Shaw is a colored teacher in a Washington, D. C., junior high school, her material is largely autobiographical. She mixes humor and pathos to show the ridiculous nature of American race prejudice.

In contrast, Miss Height, relying heavily on previous studies in the field, gives an excellent summary of the economic, social, and political factors which produce the prejudices encountered by Mrs. Shaw.

***Anatomy of Racial Intolerance.* Compiled by George B. de Huszar. The Reference Shelf, Vol. 18, No. 5. New York: The H. W. Wilson Co., 1946. 283pp. $1.25.**

Mr. de Huszar has collected useful reference material of considerable value for anyone who wants to understand American racial intolerance. His book covers such basic facts as scientific definition of race; causes of race prejudice, with stress on their acquired nature; and remedies. All the articles are by recognized experts.

***The Fourteenth Amendment and The Negro Since 1920.* By Bernard H. Nelson, M. A. Washington: The Catholic University of America Press, 1946. VIII+154pp.**

Dr. Nelson of Clark college, Georgia, examines the interpretation and application of the Fourteenth Amendment between 1920 and 1943 and finds that prior to 1920 the amendment, in so far as it protected Negro citizenship rights, was a failure. Of the twenty-eight cases reviewed by the Supreme Court involving the Negro and the amendment between 1868 and 1910 only six were decided in favor of the Negro petitioner.

Since 1935, however, the Supreme Court has shown a tendency to liberalize its interpretations in favor of the Negro. Litigation issues in recent years involving the amendment have covered mainly the areas of fair trials for Negroes in southern courts, exclusion of Negroes from southern Democratic primaries, residential segregation, and equal educational opportunities.

Increase in the number of decisions favorable to the Negro petitioner reflect improved race relations, liberal tendencies in the courts, increased Negro demands for equality, and the increased skill of the Negro lawyer.

"Since the late twenties, the large majority of cases before the Supreme Court, which involved the Fourteenth Amendment and the Negro, were argued by Negro attorneys, who were members of or associated with the legal staff of the National Association for the Advancement of Colored People."

Though a doctor's dissertation with the usual scholarly apparatus of copious footnotes and citations, the study can be read with profit by the layman.

***The Howard University Studies in the Social Sciences:* The Post-war Industrial Outlook for Negroes, Vol. IV, No. 1. Edited by Kurt Braun. Washington: The Howard University Press, 1946. VI+220 pp. $1.00.**

As a counterbalance to the conventional platitudes about racial problems, Dr. Abram L. Harris uses the discipline of economics. His was the moving spirit in the eighth annual conference of the division of social sciences held at Howard university October 18-20, 1944. It is natural therefore that these papers and proceedings should stress the economic and industrial aspects of Negro job-opportunity in the post-war world.

***Come Out Fighting:* The Epic Tale of the 761st Tank Battalion, 1942-1945. By Trezzvant W. Anderson. Salzburg: Salzburger Druckerei und Verlag, n. d. 135 pp. Illustrated with action photographs and art work. $3.50.**

It is good to find the Negro soldier setting down a record of his own exploits. *Come Out Fighting* is a good deal more than the record, sorted out from official data and verifiable information. It is a labor of love written "to establish, once and for all, the full equality of our tankers as fighting men on the same plane as any other fighting man . . . even though history may pay but scant attention to his deeds."

The 761st Tank Battalion was the first Negro armored unit ever to engage an enemy of the U. S. in battle. The author, a member of the battalion, stresses the achievements of his battalion from Morville to Tillet, and throws a useful light on a segment of our recent military history.

J. W. Ivy

Jim Crow Rents Pew

(*Continued from page 172*)

join in "restrictive covenants" and "gentlemen's agreements" among property owners. What the churches fear as much as the middle-class home owner is a Negro "invasion" and the loss of their regular congregations and church property. A white minister in Chicago who made no secret of his church's support of the restrictive covenant once admitted to one of the writers that the church should be an idealistic force but added at the same time that it was an economic institution, and a "practical" one. He expressed alarm at the "incursion" of Negroes into his neighborhood lest his flock flee the area and sell the church.

"We've sunk too much money into this building," he explained, "to run the risk of losing it."

One such threat to church property appeared in Chicago in 1942 in the person of the crusading youth director of the Englewood Baptist Church, a young lady who took her Christianity seriously. When she attempted to practice the brotherhood of man, she discovered that the real-estate Improvement Association, one of whose functions was the enforcement of restrictive covenants, held its meetings in the church where she was employed. In accordance with Biblical precedent she urged that the money-lenders be driven from the temple; but it was the Christian young lady who was thrown out, not the Improvement Association. In talking with the victim later, the pastor admitted that it was a "sad commentary on the church that all this had to happen," but professed to believe that the remedy was "evolution, not revolution."

"We must not destroy the church," he explained; and added by way of clarification that it was so easy for the "have-nots" to speak lightly of property values.

Far from being unusual this episode is fairly typical. In the controversy over the Sojourner Truth Federal Housing project in Detroit in 1941-42 the churches played a similar role. Exhibiting little interest in the religious principles involved, the neighborhood ministers were more concerned with real-estate than human values.

Ironically the staunchest defender of the real-estate group in its advocacy of white occupancy of a housing project designed originally for Negroes was Father Constantine Dzuik of the Roman Catholic Church of St. Louis the King. Father Dzuik's stand allied him with anti-Catholics the Ku Klux Klan, and other anti-Negro elements. Asserting that his parishioners had the right to protect their investments, he allowed the Improvement Association to use the social halls of his church for their meetings, and he even urged his congregation to send telegrams to Washington protesting against Negro occupancy. Even after the riot following the attempt at Negro occupancy of the Sojourner Truth project Father Dzuik did not desert the Improvement Association.

But Father Dzuik was not alone in his interpretation of "practical Christianity." He had company in the Reverend John Hopkins, a Baptist minister who went so far as to take a plane trip to Washington to protest against Negro occupancy; and President C. E. La Reau of the Detroit Bible Institute, who quoted Bible verse in support of his position. Though the Sojourner Truth imbroglio is now history, it is indicative of the facility with which secular forces can enlist the power of religion to safeguard their interests. In this case the reactionary forces were partially defeated.

Our American racists, as the Sojourner Truth affair showed, are not confined to the "wicked, lawless, irreligious" elements of the community. They are also our "good people;" they attend church regularly, they are kind to their wives, they don't stay out late at night, and they neither drink nor smoke. They are the "salt of the earth," the folk by whom the Kingdom of God is wrought in this world. These are the people who flee precipitously when a Negro family moves into their neighborhood; these are the people who close their doors to Negro employment; these are the people who raise the color bar in public places; yet these good people are no strangers to church pews and revival benches. Hymns have winged their souls and prayers have crossed their lips but on race they are intransigent.

Though the bulk of American Christendom upholds the racial caste system in secular and religious life, there are many dissenters from this position. North and South there are many bold persons who try to translate their faith into every-day living. These dissenters are a thorn in the conscience of many religious racists, but after a while the thorns no longer prick and the Christian conscience becomes reconciled to their presence.

Probably the most hopeful movement within organized Christianity are the various youth movements. These movements, both denominational and interdenominational, have to an encouraging degree renounced American caste and they bid fair to go further. Whether the religious zeal of these young men and women will likewise cool when they grow up into men and women, and face the hazardous tasks of making a "respectable living," is a question for the future. In the South the masses of Negroes still look to the church for leadership, but under prevailing conditions their loyalty cannot permanently last. Today the secular bidders are too many—the bidding too high.

Horace Pippin

(*Continued from page 179*)

canvas. And it was Carlen who was at his side when he was awarded the Pennsylvania Academy of Fine Arts prize. He is more enthusiastic about Pippin than the artist is about himself. And Pippin likes it. He has his reason. Despite the nearly sold-out Downtown Gallery exhibition in New York, in 1944, his first large exhibition was at the Carlen Galleries in 1940.

That, he will tell you, with something on his face approaching a smile of satisfaction, was "my most successful show, because it opened the way to get my work into other studios. After I'd been there, New York wanted me and Chicago wanted me, and all the rest of them wanted me."

'On the Beam' With Youth Councils

YOUTH WEEK PROGRAMS

The fifth annual observance of NAACP youth week was brought to the attention of the public through a variety of programs. Sunday, April 28 was designated as youth day in the churches and many of the services throughout the country were turned over to youth councils.

The Savannah, Georgia, youth council staged a parade which attracted the attention of hundreds along the route and brought to attention the importance of registration and voting in the coming election. The youth secretary closed the week's activities at a mass meeting of more than 1,000 young people held at the St. Phillips church on Monday, May 6.

A vocational guidance conference was held by the San Francisco, Calif., youth council and all other youth councils in the Bay area invited to participate.

In Chicago sermons on youth were preached by the cooperating ministers and tags were sold. A youth rally was held at the Corpus Christi auditorium and a radio program was presented over WJOB.

LEGAL DIRECTORY

The following directory of some of the many colored lawyers in this country is carried in response to numerous inquiries from readers desiring to contact attorney outside their home towns. THE CRISIS maintains no legal bureau, and the N.A.A.C.P. handles only cases involving color discrimination, segregation or denial of citizen rights.

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239 Auburn Ave., N. E., Atlanta
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Member Kentucky Legislature
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Telephone: MAin 1320

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Telephone: ADams 7920

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908 Walnut St., Philadelphia 7
Telephone: Walnut 1042

Theodore Spaulding
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Office: F4895; Home: F0853

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Newport News
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L. Marian Poe
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Telephone: 2-1391

R. H. Cooley, Jr.
133 Harrison St., Petersburg
Telephone: 653

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Columbia Case

(Continued from page 180)

head, N. Y.—$101.75; Charleston, Mo.—$117.11; Albany, Ga.—$102.63; Eudora, Ark. — $100; Logan, W. Va. — $229.31; Warren, Ark.—$100; Ogden, Utah—$100; Battle Creek, Mich.—$110; Pine Bluff, Ark.—$120; Centralia, Ill.—$102.65; Harrisburg, Pa.—$201.42; Dayton, Ohio — $213.21; Akron, Ohio — $28.45; St. Louis, Mo.—$277.34; Toledo, Ohio—$200; Huntington, W. Va.—$100; Madison County, Ind.—$100; Alameda County, Calif.—$100.25.

Branches have given very freely of their efforts in cooperating with the national office in fund raising and other activities in connection with publicizing the truth about the "riot." Among the thousands of letters received are such samples of cooperation as the following: Louis W. Thompson, Jr., of the Polk County, N. C., branch, pledges himself to do everything possible in the raising of funds. In Louisville, Ky., W. H. Goodmie contacted ministers and local business men; in Pocatello, Idaho, the branch held a mass meeting; and in North Carolina the treasurer of the state conference was sponsor of a mass meeting. In Akron, Ohio, the branch held five successful branch meetings. Branches throughout the country have eagerly cooperated, as this sampling of mass meetings will attest: Paducah, Ky.; Warren, Ark.; Camden, N. J.; Memphis, Tenn.; Baltimore, Md.; Charles County, Md.; Three Rivers, Mich.; St. Louis, Mo.; Newport, R. I.; Norwalk, Conn.; Weimar, Texas; San Jose, Calif.; Wilburton, Okla.; Williamsport, Pa.; Niagara Falls, N. Y.; Coffeyville, Kansas; Philadelphia, Pa.; and Newton, Kansas.

Many branches sent protesting telegrams to President Harry Truman in Washington. We list a few: Sara Village, Utah; Whitman, W. Va.; Princeton, N. J.; Harlan, Ky.; Killona, La.; Tillar, Okla.; Camden, N. J.; Memphis, Tenn.; St. Paul, Minn.; Springfield, Mo.; Gulfport, Miss.; San Jose, Calif.; Holmesburg, Pa.; and Beaver Valley, Pa.

Remember that monies are still needed for the defense of the thirty-one defendants now under indictment.

J. W. I.

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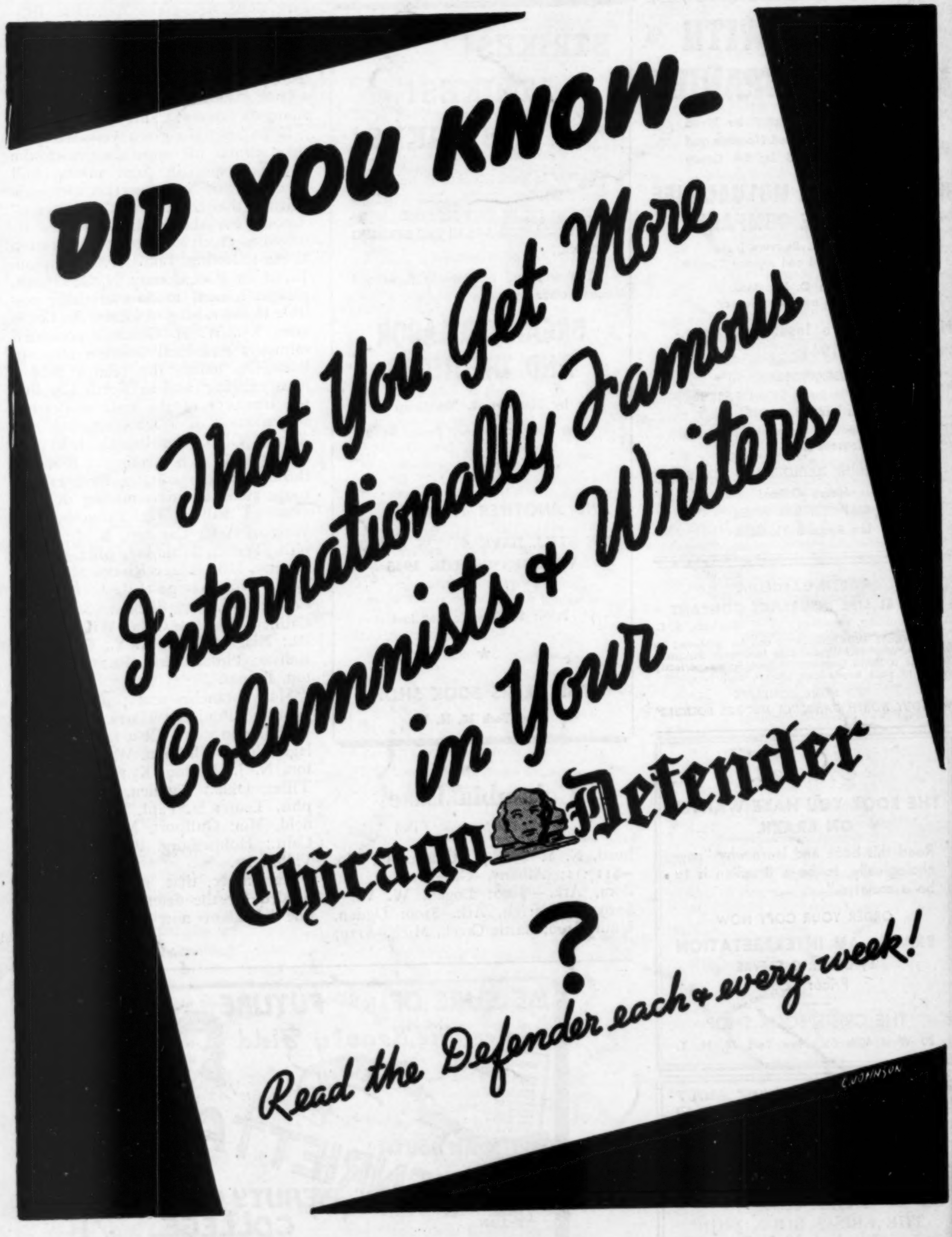

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